
**THE CHAIRMAN'S
FINAL REPORT**

to the

NATIONAL LAY COMMITTEE

of the

**National Council of the Churches of Christ
in the United States of America**

J. HOWARD PEW

National Council of the Churches of
" Christ in the United States of
America, General Board, National
Lay Committee

THE CHAIRMAN'S FINAL REPORT

to the

MEMBERS

of the

NATIONAL LAY COMMITTEE

June 16, 1950 — June 30, 1955

"And ye shall know the truth,
And the truth shall make you free."

— John 8:32

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" . . . the Condition upon which God hath given Liberty to man is eternal Vigilance; which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt."

— *John Philpot Curran, 1790*

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THE CHAIRMAN'S FINAL REPORT
to the
MEMBERS OF THE NATIONAL LAY COMMITTEE
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1608 Walnut Street
Philadelphia 3, Pa.
December 15, 1955

TO THE MEMBERS OF THE NATIONAL LAY COMMITTEE
OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST
IN THE UNITED STATES OF AMERICA:

The following report is a painstaking compilation of the events, conversations and documents we have recorded during our Committee's term of life, March 28, 1951-June 30, 1955.

In the failure of this most important effort to bring about an enduring partnership between the clergy and laity, I feel a very real responsibility to provide a comprehensive and factual account of those steps which led to the Board's action discontinuing lay participation.

The members of the National Lay Committee gave liberally of their time and energy in an effort to establish unity in Protestant organization. Its members substituted for the Board's Committee on Business and Finance until that Committee could be organized late in 1951, and even after that continued to lend a helping hand. It supplied members to a long list of the Council's assemblies, boards and committees. It held yearly meetings of its members, and I shall long remember them for their high degree of spiritual inspiration.

Throughout our Committee's term of life, it repeatedly brought to the Council's attention the seriousness of the problems involved in its issuance of controversial statements and studies in the fields of sociology, economics and politics; and the danger inherent in speaking to official Washington and the United Nations General Assembly in behalf of Protestantism on matters outside their field and for which they possessed no mandate.

We had been told at the Lay Committee's Princeton meeting, April 5-6, 1952, that laity had been absent in large degree from the councils of organized Protestantism for decades. The reappearance of independent and responsible laity in the councils of the church was said by Dr. John A. Mackay at that meeting to be "the most creative movement which had emerged in the recent history of the Christian Church."

However, as we participated in the discussions of the General Board, the Council's divisional assemblies and committees, we laypeople found ourselves not only deeply in the minority but often poles apart from the clergy who invariably outvoted us ten-to-one in these sessions. The whole membership of the Council was continuously aware of the inadequacy of lay participation in its deliberations. Many official reports emphasized this fact. For example, those of us present at the Council's General Assembly in Denver heard Bishop Oxnam, chairman of the Committee on Study and Adjustment report as follows:

"There has been a tendency in recent years to expect religious professionals to carry too heavy a share of those responsibilities which should be carried jointly by professionals and laity."

The members of the Lay Committee were often misunderstood in their urgency to keep the churches out of politics and their insistence on the primacy of evangelism. Our premise was that, instead of appealing to government, the church should devote its energies to the work of promoting the attributes of Christianity — truth, honesty, fairness, generosity, justice and charity — in the hearts and minds of men. We attempted to emphasize that Christ stressed not the expanded state but the dignity and responsibility of the individual.

It was at a General Board meeting in Chicago, May 18-19, 1953, that we realized the extent and character of the philosophy held currently by most of the ordained executives and officers directing the work of the several denominational headquarters staffs, and therefore of the National Council. Their philosophy it seemed to the Lay Committee, looked to an ever-expanding government. Clergy and laity active in organized Protestantism seemed to have lost the capacity to understand each other. We, as laypeople, were alarmed and unhappy as the National Council assumed the right to speak increasingly on subjects in which it was difficult to see ethical or spiritual content for that inarticulate and voiceless body called, "34,000,000 Protestants."

The Chicago Board meeting indicated beyond doubt that the time was not yet ripe for the partnership between clergy and laity we had envisioned with so much hope and enthusiasm when the National Council was organized, back in 1950.

Laypeople, however, were not alone in questioning the Council's issuance of statements and studies in which ethical or spiritual content was absent or overshadowed by political implications. We learned that in the issuance of statements pastors of local churches were closer to laypeople and their thinking than were denominational executives and officers.

How did it happen that the hopes and aspirations expressed by the Planning Committee and concurred in by the Chairman and the members of the Lay Committee failed so utterly of accomplishment? This much is certain — with few exceptions, the members of the Lay Committee had agreed to serve only because they had been assured that the new National Council would avoid the political involvements and controversies which had characterized the activities of the old Federal Council of Churches which was now superseded.

I shall not discuss the steps by which the National Council was to follow substantially the policy of the Federal Council. These are enumerated in the report which follows this letter. It did, however, become increasingly evident with the passing of time that it was vital for the National Council to have functioning within its organization an autonomous lay group with the responsibility of interpreting the work of the Council to the laity, and of interpreting the viewpoint of the laity to the Council.

On February 24, 1954, the Lay Committee's officers and Executive Committee addressed a letter to Bishop William C. Martin, then president of the National Council, and forwarded copies to the members of the Council's General Board. This letter in full is to be found in the appendix which follows the report. As you will note, this letter suggested that the Lay Committee must retain its planning and working entity; that the proposed integration of the Lay Committee members, one-by-one, into the more than seventy units of the Council was not the answer. The letter said further that members of the Lay Committee were presently participating in the work of a large number of the Council's divisions, boards and committees; and that further dissemination without being able to discuss problems and aspirations with an autonomous Lay Committee would cause the loss to the Council of these laypeople's skills, experience and viewpoints. The letter emphasized that

"The overall view of the Council's work, plus the opportunity to review this composite picture, is essential to the keeping together of this group of 190 laypeople. If our primary task is to be the interpretation of the Council's work, then we must know the whole picture collectively, be organized to discuss it and plan its interpretation together."

The Executive Committee stressed that dissemination alone could only render us ineffectual, and

mean the abandonment of the whole philosophy of a clery-and-laity partnership.

Our Committee's work seemed to the Executive Committee to be completed when we addressed our "Lay Affirmation" to the Council's Committee on Policy and Strategy on September 13, 1954, and to the General Board on September 15, 1954, on the subject of "Corporate Pronouncements of Denominational or Interdenominational Agencies." While the entire statement is to be found in the appendix, I quote here one important paragraph:

"Our Committee believes that the National Council of the Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the National Council has a mandate to engage in such activities."

When the General Board took no action on this "Lay Affirmation" beyond voting to receive the document with gratitude, most of the members of the Lay Committee came finally to the realization that a wide chasm existed between the thinking of the laity and the clergy and executives of the denominational bodies which comprise the National Council.

One last effort was made to hold the support of the Lay Committee without conferring upon its membership the opportunities or responsibilities which had been looked for since the first discussion in July of 1950. This approach, however, did not come from the General Board but from the Executive Committee of the Board of Managers of the General Department of United Church Men. The proposal was reminiscent of the earlier unworkable situation that had existed between 1950 and 1952 and called for constituting the Lay Committee as a standing committee of United Church Men but with even more limited autonomy, status

and program than had heretofore been the lot of the Lay Committee. Since the minimum conditions for continued existence as fixed by the Executive Committee of the Lay Committee had the support of the membership at large and were found to be incompatible with the invitation tendered, the Chairman found no alternative but to decline it, which he did in concurrence with the prior approval of the Vice Chairman and twenty-seven of the thirty-one members of the Executive Committee.

Thus, on June 30, 1955, the Lay Committee ceased to exist as a Committee of the General Board. The partnership projected by the Planning Committee and subsequently thus described as a goal desired by the National Council officials, proved in practice to be one where lay men and women of the churches were expected to provide avenues of support for policies and programs largely determined by professionals.

The members of the Lay Committee believed, and so stated, that the political adventures of the National Council in the fields of economic and political controversy would seriously hinder and not further Christian leadership in the pressing fields of evangelism, fellowship and education.

It appears from the record that the National Council could find no room for opposition to the philosophies and practices carried over from the old Federal Council. Lacking the patience to resolve the basic problem, it has sought to bury it.

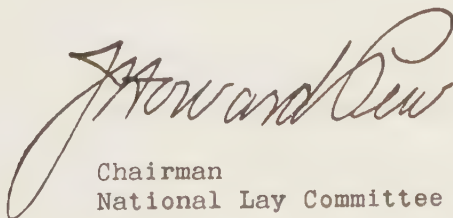
But the issue still remains as one which must be resolved if the Protestant Christian witness of the great denominations which make up the membership of the National Council is to gain strength and not weakness from its activities.

If our Christian witness is to flourish an effort must be made to develop stronger roots of leadership in the great and still largely untilled fields of Christian lay activity, both within and without denominational channels. This is the effort to which the members of the Lay Committee had hoped to add their strength. It is an effort which should be continued until a more resourceful lay leadership can effect that partnership between clergy and laity so vital to the welfare of Protestantism. The Lay Committee believes also that the Constitution of the National Council must be so amended as to permit real lay participation before it can speak authoritatively for the clergy and those who sit in the pews.

The Chairman believes, as stated in the Affirmation of the Lay Committee, that the National Council's proper and legitimate field of activity transcends in importance all other areas of human activity and aspirations. He is convinced that until the problems crystallized by the experiences of the Lay Committee have been adequately dealt with the vitally necessary work of Christianity will not go forward with that unity of purpose between the clergy and laity essential for progress toward our common aim that God's Will be done on earth as it is in heaven.

He trusts that efforts to discover a workable reconciliation of divergent views will be carried forward and that a program can be developed through which laity and clergy may more effectively work together for the greater glory of God and the redemption of all mankind.

Sincerely yours,

A large, stylized handwritten signature in dark ink, appearing to read "Howard New". The signature is fluid and cursive, with the first letter of the first name being particularly large and prominent.

Chairman
National Lay Committee

December 15, 1955

**The Chairman's Final Report
to the Members of the National Lay Committee
of the National Council of the Churches of Christ
in the United States of America:**

The National Lay Committee was discontinued on June 30, 1955 as a committee of the General Board of the National Council of the Churches of Christ in the United States of America. Its membership included, at one time or another, a total of two hundred nineteen distinguished laymen and laywomen, all of whom had been approved for membership by their respective denominations.

The Committee first came into being in July of 1950 as the Lay Advisory Committee of the Planning Committee for the National Council of the Churches. The author of this REPORT has been its Chairman and Mrs. Lois B. Hunter its Vice Chairman, from the inception of the Committee to the present. This is the Final Report of the Chairman of the Committee. For the sake of brevity certain references which will recur throughout the REPORT are abbreviated as follows:

NATIONAL COUNCIL: NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA, a corporation established for religious purposes in November, 1950 "to continue and extend the following general agencies of the churches and to combine their interests and functions: (Cleveland Constitution, 1950)

Federal Council of the Churches of Christ in America
Foreign Missions Conference of North America
Home Missions Council of North America
International Council of Religious Education
Missionary Education Movement of the U.S. and Canada
National Protestant Council on Higher Education
United Council of Church Women
United Stewardship Council

Four additional agencies later decided to merge their interests in the National Council:

Church World Service, Inc.
Interseminary Committee
Protestant Film Commission
Protestant Radio Commission

The National Council is the direct creation of the churches themselves. Its constitution was officially ratified by the highest authority of each of the thirty member denominations.⁴⁵ The Council is directly responsible to the denominations as officially represented at the General Assembly.

Other Churches which share the basic faith in Jesus Christ as Divine Lord and Savior may become members of the National Council under the provisions outlined in the Constitution.

Among other functions (Art. V of the Council's Constitution) the Council is charged as follows:

1. The general oversight and coordination of the whole field of work of the Council and its Divisions and other units.
2. All actions and utterances of the Council in representation of the cooperating churches.
3. Basic studies in fields of common interest to the churches.
4. The safeguarding for each Division of the fullest measure of autonomy . . .
7. General relations with the public and with governments, either directly or through one or more of the Divisions . . ."

GENERAL ASSEMBLY: THE GENERAL ASSEMBLY is the official governing body of the National Council. It is composed of representatives elected or appointed on a per capita basis by the constituting communions. The Assembly met biennially until December, 1954, when it adopted a Constitutional Amendment permitting it to meet triennially. The General Assembly transfers its powers between meetings to the General Board, other than the power to determine membership of the National Council or to revise its Constitution or General Bylaws.

45. Sec. 40, Appendix, page 314.

GENERAL BOARD: THE GENERAL BOARD is the Council's ad interim governing body, meeting five, sometimes six times each year. The General Board exercises full power between the General Assembly's meetings.

DIVISION OR DIVISIONS: According to the Council's Constitution, Art. X, Sections I, II and III, "The Council shall constitute four Divisions, the distinctions between which are broadly functional, as follows:

- a) Division of Christian Education
- b) Division of Christian Life and Work
- c) Division of Foreign Missions
- d) Division of Home Missions

Each Division shall have the primary responsibility, subject to the provisions of Art. V, Sec. I of this Constitution, for developing the basic philosophy and the requisite programs within its assigned field, it being understood that there will be interdivisional cooperation and exchange of ideas . . ."

"Each Division may establish and maintain direct relations with the church boards and agencies corresponding to its field of operation, and with other organizations carrying closely related interests."

COMMITTEE ON POLICY AND STRATEGY: This most important Committee was appointed by the General Board following the behest of the Second General Assembly, Denver, December 9-12, 1952, to "deal with questions of general strategy and policy which concern the life and work of the Council as a whole and are not clearly within the field of any single unit or which obviously involve the interests of several units"; this Committee "to have a stated meeting in advance of each regular Board meeting; this Committee's Report to be "a fixed order on the docket of the General Board with adequate time for discussion and action." — *Workbook, Denver Assembly, 1952.*

NATIONAL LAY COMMITTEE: (sometimes referred to as the Committee); Discontinued on June 30, 1955 by action of the General Board. Organized in July, 1950 as the LAY ADVISORY COMMITTEE of the Planning Committee and referred to occasionally as the LAY SPONSORS COMMITTEE; on November 26, 1950, recommended by the Planning Committee to the General Board for establishment as the

NATIONAL LAY COMMITTEE of the General Board, but constituted, by action of the General Board on March 28, 1951, as two separate committees, one a NATIONAL LAYMEN'S COMMITTEE within the General Department of United Church Men of the Council and the other a NATIONAL LAYWOMEN'S COMMITTEE within the General Department of United Church Women of the Council. On December 10, 1952, by action of the SECOND GENERAL ASSEMBLY of the National Council, the two committees were reunited as the NATIONAL LAY COMMITTEE, a standing committee of the Council's General Board from December 10, 1952 to June 30, 1955.

STATEMENT ON ECONOMIC LIFE: BASIC CHRISTIAN PRINCIPLES AND ASSUMPTIONS FOR ECONOMIC LIFE was this document's first title. Occasionally, during this statement's preparation, it was entitled, "Basic Christian Principles and Presuppositions for Economic Life." This Statement had been published in its original form by the Federal Council of Churches in 1948. The re-written Statement was approved unanimously by the twenty-five members present at the meeting on February 28, 1953 of the GENERAL COMMITTEE OF THE DEPARTMENT OF THE CHURCH AND ECONOMIC LIFE, DIVISION OF CHRISTIAN LIFE AND WORK of the National Council. It was then submitted to the General Board, and finally, after several revisions, it was approved by the General Board on September 15, 1954.

LAY AFFIRMATION: CORPORATE PRONOUNCEMENTS OF DENOMINATIONAL OR INTERDENOMINATIONAL AGENCIES is the title of the document developed by the Executive Committee of the Lay Committee; unanimously approved by the Executive Committee of the Lay Committee on June 18, 1954; by September 2, 1954 approved in writing by 115 of the then 168 members of the Lay Committee actively related to the work of the Committee; received by the Committee on Policy and Strategy on September 13, 1954 and presented to the General Board at its September 14-15, 1954 meeting.

The Chairman's Final Report to the National Lay Committee

Attached is an APPENDIX which includes a detailed record of some aspects of the Committee's history covered by this Report. Also included are the texts of significant documents, minutes of meetings, and correspondence which may be of interest to those who, one way or another, have made the history of the Committee what it is.

In the Chairman's Letter and in the Final Report, an effort is made to identify the basic differences of opinion which led to the termination of the Lay Committee after lengthy discussions and final action by the General Board; to show the manner in which the issues were crystallized; and to emphasize the conscientious efforts made to resolve them successfully.

Much constructive work was carried on by the members of the Lay Committee. It is hoped that such work has provided its own reward beyond any words which the Chairman might add now in grateful recognition.

Special appreciation is expressed for the time expended by those who attended the Lay Committee's Annual Meetings, and who participated actively in the work of the National Council on behalf of the Lay Committee.

Special appreciation is expressed also for the dedicated and tireless efforts of the Vice Chairman, Mrs. Lois B. Hunter, and for the work of the Executive Committee:

Dr. Barclay Acheson
Dr. Clarence C. Beasley
Mrs. Olive Ann Beech
Dr. Mary de Garmo Bryan
Dr. Franklin L. Burdette
Mr. Hugh Comer
Mr. Jasper E. Crane
Dr. Lillian M. Gilbreth
Dr. Stanley High
Mr. B. E. Hutchinson
Dr. Ralph Cooper Hutchison
Mrs. Charles S. Johnson
Mr. Lem T. Jones
Dr. Howard Lowry
Hon. Marion E. Martin
Mr. Eugene McElvaney

Dr. Spencer Miller, Jr.
Hon. Ruth M. Miner
Mr. Robert F. Moore
Mrs. Frances R. Murray
Mr. Henning W. Prentiss, Jr.
Dr. Ada Chree Reid
Mrs. Dollie Lowther Robinson
Dr. Noel Sargent
Mr. Craig R. Sheaffer
Miss Wilma Sivertsen
Mr. Rush Taggart
Dr. Victor J. Tulane
Mr. Paul M. Wack
Dr. H. Torrey Walker
Mr. R. J. Wig
Mr. Charles E. Wilson

I. THE PLANNING COMMITTEE

II. THE COUNCIL'S CONSTITUTING CONVENTION

III. THE LAY COMMITTEE'S FIRST BIENNIUM

The Lay Committee came into existence in July of 1950 through the initiative of the Planning Committee for the proposed National Council. It was discontinued as a Lay Committee related directly to the General Board of the National Council on June 30, 1955. This brought to a close a five-year effort through the medium of this Committee to project vital lay leadership into the workings of the National Council and to help make such leadership more meaningful and articulate in America's great trade, professional, cultural, educational, and social welfare organizations.

Plans for the National Council were the culmination of at least ten years of effort. A memorandum of conclusions reached by the Planning Committee on June 16, 1950, included plans for a Lay Committee to help establish the National Council and to advise the best method of securing vital lay participation in its work.

This Memorandum¹ of June 16, 1950 is quoted here in part:

"It is the hope of the Planning Committee for the National Council of the Churches of Christ in the U.S.A. to organize as soon as possible to work with the Planning Committee in its task of constituting the new National Council and to advise concerning the best method of projecting lay leadership into the work of the National Council when constituted . . . This purpose should be underscored as the Planning Committee desires something more than merely nominal and financial support from lay leaders . . . it is hoped that the committee will include members of negro churches, a geographical spread of membership insofar as that is possible, a representation of different political parties and of various vocational groups such as large corporations, small business, the legal profession, advertising, education, and various branches of labor, agriculture and government."

* * * *

1. Sec. I, Appendix, pages 69 and 70.

The Lay Committee Organizes in Cleveland

"It was VOTED

That we recommend to the Personnel Committee that in submitting nominations for the officers of the National Council at the time of the Constituting Convention that the (Planning) Committee consider the possibility of including among the nominations for the principal officers of the National Council the name of the person who serves as chairman of the National Lay Advisory Committee as an indication of the desire of the Planning Committee to integrate the work of the National Lay Advisory Committee into the total program of the National Council when constituted."

On July 6, 1950, the present Chairman was asked to assume the Chairmanship of the Committee and to organize its membership, and on July 28, 1950 he stated that he would support the proposed lay activities of the new National Council in every way.

With the approval of members of the Planning Committee a list was prepared of nearly one hundred lay men and women of outstanding leadership in their respective fields of endeavor. These then received an invitation from the Chairman to serve with him on the Lay Committee and ninety percent of them accepted and were officially approved for membership. These eighty-six men and women constituted the Lay Committee as it met for the purpose of completing its organization in Cleveland, Ohio on November 27, 1950, immediately prior to the Constituting Convention of the National Council.

It was then contemplated that the membership would be, as it subsequently was, substantially expanded to make it as representative as possible in accordance with the extraordinarily high standards fixed by its sponsors.

Members had to be active professing Christians in good denominational standing. It was requested that the several denominational headquarters be informed about the members of the Lay Committee. It was essential, also, that members be recognized for leadership in their chosen fields,

Description of the Lay Committee

and equipped by leadership or recognition in one of the nation's great trade, professional, cultural, educational, or social welfare organizations for reaching groups of people not otherwise easily accessible to the National Council.

The members of the Committee² have come from seventeen denominations and have lived in forty-one states and the District of Columbia. Occupationally, the Committee's active membership of two hundred nineteen has extended over broad walks of life; it has included educators as follows: eight college presidents, three college deans, one college registrar, five college professors, one state superintendent of public instruction and two high school principals. Eight members have been in agriculture, fifteen in banking, eight in communications and public relations, fourteen in community activities, four in home economics, four in personnel, one in hospital administration, eight in editing and publishing, two in retailing, two in transportation and there were three executives in trade and professional associations. Fourteen were executives in labor unions. In industry, there were eight members in food processing, twenty-nine in manufacturing and seven in the fields of oil, coal and lumber. Members of the professions included one accountant, one architect, five judges, fifteen lawyers, ten doctors and one insurance executive. In the science-technical field, there were two chemists, four engineers and three in service industries. In government service, there were two members of the U. S. House of Representatives, one U. S. Cabinet member, one Presidential aide and one federal administrator, one state legislator, one municipal officer and four in state administration. Finally, there were nineteen members directly representing the Council's General Department of United Church Women. All of these accomplished men and women accepted membership on the Lay Committee in a spirit of dedication to this first great experiment in Protestant unity as expressed in the Preamble to the Council's Constitution:

"In the providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour by the creation of an inclusive, cooperative agency of the Christian Churches of the United States of America . . ."

2. Sec. 39, Appendix, pages 295-313.

When he accepted the responsibilities of the Lay Committee Chairmanship, the Chairman was told that when the National Council came into being later that year action would be taken at once establishing the Lay Committee as a standing committee of the General Board, to which it would report directly and on which it would be represented. In accordance with instructions from the Planning Committee, he informed those whom he invited to serve with him that the Committee would provide a dramatic and powerful new avenue for a full partnership participation of lay people in the work of the National Council. The Chairman further informed prospective members that the Lay Committee would have an important and active part in planning for the most effective use of the abilities and skills of lay people in the National Council and in shaping program and policies.³

The Chairman believed that through the activities of the Lay Committee, ministers and laity would be brought to a clearer understanding of the problems and viewpoints of both, so that all might march shoulder-to-shoulder for Christ through these crucial times.

It was assumed that the recommendations of the Planning Committee in this field, as in the many other fields under study, would be accepted and implemented without major changes when the National Council came into formal existence in November of 1950. This was the assumption on which this outstanding group of laymen and laywomen were recruited for service on the Committee.

THE PLANNING COMMITTEE'S WELCOME

A full meeting of the minds had been achieved with the members of the Planning Committee, on whose initiative the Committee had come into being. A warm welcome to membership in the Lay Committee was confirmed by the Planning Committee's enthusiastic telegram which was sent to all members of the National Lay Committee on November 20, 1950:

3. Sec. 2, Appendix, pages 71-83.

"The members of the Planning Committee for the new National Council of the Churches of Christ in the United States of America have requested me to issue to you their special invitation to attend the Constituting Convention in Cleveland Auditorium, November twenty-eight to December first. We are proud to welcome you to membership in the new National Lay Committee chairman of which is Mr. J. Howard Pew. Special seating arrangements and badges will be ready in Cleveland for National Lay Committee's members on presentation of this telegram. Mr. Pew planned the organization meeting of his committee on November twenty-seventh in the hope that as many members of his committee as possible would attend the history making Constituting Convention which merges the eight interdenominational agencies of twenty-nine denominations of Protestantism for united effort in behalf of God and country.

Signed LUTHER A. WEIGLE
Chairman
Planning Committee for the
National Council of the Churches
of Christ in the U. S. A."

The instructions of the Planning Committee to the members of the National Lay Committee were contained in the Chairman's address⁴ to the Constituting Convention of the new National Council, Cleveland, December 1, 1950, as follows:

"To advise with and make recommendations to the General Board, and to the General Departments of United Church Men and United Church Women, as to policies and procedures which will make the most effective use of the abilities and skills of laypeople in the new Council, and will provide an effective partnership between laypeople and ministers in the future work of the Council and its several units.

The Planning Committee has expressed its willingness to recommend to the General Board the adoption of a procedure whereby the National Lay Committee will be given an opportunity to collaborate . . . with other units of the Council as they formulate pronouncements and statements of policy in areas in which the lay groups have special competence and interest, and in which such collaboration may be mutually advantageous in strengthening the Council's program."

4. Sec. 3, Appendix, pages 84-90.

The New General Board Divides Lay Committee

On November 29, 1950, two days after the Lay Committee had held its Organization Meeting in Cleveland, the National Council came into formal existence precisely along the lines so carefully mapped by the Planning Committee. The General Board then met on December 2, 1950 to act on the recommendations of the Planning Committee relating to the National Lay Committee. But whereas other recommendations of the Planning Committee were accepted in routine fashion, sharp and hitherto unexpected opposition was revealed to the idea of a Lay Committee enjoying status so directly related to the policy-directing center of the National Council. The Planning Committee recommendations were pushed to one side and a subcommittee was appointed with instructions to report during the afternoon session as to what should be done about the Lay Committee. This subcommittee reported⁵ that further time was needed for study and on January 17, 1951, it notified the General Board that even additional time was necessary.

The Lay Committee is Divided by Action of the General Board.

On March 28, 1951 the General Board acted on this subcommittee's report,⁶ not to establish the Lay Committee as one of its standing committees as had been recommended, but as two committees. It was decided that there should be a "National Laymen's Committee" within the Department of United Church Men, and a "National Laywomen's Committee" within the Department of United Church Women, the two committees to be assigned the following functions:

- “(a) To assist in inculcating among laymen (and women) a fuller realization of their responsibility for the work of the church.
- “(b) To make recommendations concerning policies and procedures which will make the most effective use of the experience and ability of laypeople in the Council and provide a partnership between them and ministers in all the work of the Council.
- “(c) To assist the Council in its business operations and in obtaining needed financial support.”

5. Sec. 4, Appendix, page 95.

6. Sec. 4, Appendix, pages 95 and 96.

General Board Adds Ten Lay Consultants

It was also voted by the General Board on March 28, 1951, that five laymen and five laywomen were to be designated "to sit on the General Board as consultants with all the privileges of the floor except voting and that these lay consultants . . . will receive advance copies of all statements which will come to the General Board for its consideration and will have full opportunity to share in the discussion of them in the General Board."

These actions by the General Board did not provide the "partnership" relationship for the laity which had been proposed by the Planning Committee when the members of the Lay Committee were asked to sponsor the National Council. But the Lay Committee (two committees, now, in organization, but permitted to meet as a unit, if they wished to do so) continued to make its plans and to do its work in behalf of the National Council on a business-as-usual basis, strong in the hope that the next biennium would see status clarified and that the Lay Committee would then be related to the General Board as had been planned originally.

* * * *

In the meantime, the National Council needed the services of the Lay Committee, almost on an emergency basis. Our Committee was asked to act as substitute for the still non-existent Committee on Business and Finance. We were told that the Council must raise \$600,000 before January 1952 in order to finance the operations which had been undertaken.

The Chairman called the first meeting of the two lay committees in Philadelphia, June 26, 1951 to set in motion answers to this appeal for financial help from the Council's executive officers. Two cherished telegrams were read to this first meeting of the National Lay Committee (which title we continued to use):

Emergency Meeting: Two Lay Committees

"J. Howard Pew
1608 Walnut Street
Philadelphia, Pa.

June 19, 1951

As president of the National Council of the Churches I warmly appreciate the active interest and cooperation of the laymen who are holding their first meeting under your chairmanship June twenty-sixth. I am confident that it will lead to an increased partnership of ministers and laymen which will greatly strengthen the Christian life of our nation.

(Signed) HENRY KNOX SHERRILL

"J. Howard Pew
1608 Walnut Street
Philadelphia, Pa.

Warm greetings and sincere good wishes as you organize for Christian service. We are grateful for the active interest of your splendid group and welcome their full participation in all of the Council's work. The churches of the nation need the impetus and guidance which you can give. America has been strong through history because of leaders who were Christian. She will continue to be strong only as Christian leadership guides every aspect of her life. The National Council must be a true partnership of laymen and clergy. We rejoice in this meeting which signalizes your beginning service.

(Signed) SAMUEL McCREA CAVERT and ROY G. ROSS
(General Secretary and Associate
General Secretary of the National
Council of Churches)

At this Philadelphia meeting, June 26, 1951, our Committee made new friendships and cemented old ones, set up its organization, discussed and adopted the TEN PURPOSES OF THE NATIONAL LAY COMMITTEE,⁷ and made plans for the fund-raising campaign of such immediate need to the National Council. During this meeting the Chairman was questioned about the Council's procedures concerning release of pronouncements and statements. Many of the members of the Lay Committee had agreed to serve because they hoped and believed that the new National Council would avoid the political involvements and controversies which had characterized the activities of the former Federal Council of

7. Sec. 5, Appendix, pages 105 and 106.

Churches, one of the constituting agencies of the new National Council.

Answering questions at this meeting about the Council's procedures for releasing pronouncements and statements, the Chairman announced an action of the General Board, January 17, 1951:

"Statements which deal with matters of public policy or involve controversial issues must be submitted to the members of the General Board at least in preliminary draft not less than seven days prior to the date on which the General Board is to consider them."

Further, the Chairman announced that by action of the General Board, March 28, 1951, that five laymen and five laywomen would be designated "to sit on the General Board as consultants with all the privileges of the floor except voting."

LAY CONSULTANTS

Mrs. Lois B. Hunter, Presbyterian U. S. A.

Hon. Marion E. Martin, Protestant Episcopal

Mrs. Edwin W. Parsons, American Baptist

Mrs. Mary G. Roebeling, Protestant Episcopal

Mrs. James Dolbey, Methodist

Mr. Jasper E. Crane, Presbyterian U. S. A.

Dr. Walter H. Judd, Congregational Christian

Mr. Henning W. Prentis, Jr., Presbyterian U. S. A.

Mr. Hugh M. Comer, Methodist

Mr. B. E. Hutchinson, Protestant Episcopal

The meeting's discussion of these arrangements for lay participation brought out the reasons why laymen had been out of sympathy with the political activities of the old Federal Council and hoped for a change when the National Council came into being.

The Federal Council, which was in existence from 1908 to 1950, when it became one of the constituting bodies of the new National Council, had been the object of protest from many lay sources for more than forty years for its issuance of pronouncements which elevated the State to a position where it would increasingly control the production and the lives of its citizens. Many lay people had believed that these activities would destroy the dignity, initiative and responsibility of the individual, the enhancement of

which lies at the heart of the teachings of Jesus. Others held it to be both improper and undesirable for a small group at the top to issue pronouncements on controversial political questions of a secular nature which would necessarily produce disunity and discord, whatever view was adopted.

When, in the opinion of many of the members of the Lay Committee, it developed later that the National Council's policy in this area was to be substantially that of the old Federal Council, this became a major issue of disagreement with the General Board — one which dissipated time and energies which members of the Lay Committee had confidently anticipated would be devoted to spiritual purposes. Further, it was contended that the National Council had received no mandate to speak for the many and to the many on subjects in which it was difficult to see ethical or religious content.

* * * *

The concern that was felt on all sides about the Council's procedure for the issuance of pronouncements and statements came to a head in the General Board meeting, November 28, 1951, when a "Statement on Christian Responsibility Toward Ethical Problems in Inflation" was submitted to the Board for action. In the discussion that followed, according to Item 18 in the official Minutes:

"Bishop Sherrill raised a question on whether the General Board can or ought to take action on a variety of complicated questions and suggested that pronouncements of the General Board be kept to a minimum of subjects on which general agreement can be reached readily. However, some guidance is needed in many of those fields. He then suggested that we frankly recognize this problem and therefore authorize the appointment of a committee to confer and study the matter of whether a procedure can be worked out whereby such statements can be made without implicating the General Board and that this committee report to the next meeting of the Board. It was VOTED to appoint a COMMITTEE OF FIVE to confer with this Department and with other Divisions and Departments as may be needed, to work out a plan of procedure and report back to the next Board meeting."

In the meantime, two important meetings made history in behalf of the National Council of the Churches: (1) The National Laywomen's Committee met in New York, September 18, 1951 to organize for service to the National Council, and (2) The Organization Meeting of the Council's important Committee on Business and Finance occurred in New York, October 17, 1951.

At the National Laywomen's Committee meeting, the Chairman restated his faith in the future of lay participation in the Council's affairs:

"When one considers all the various elements brought into the Council and all the various possibilities for misunderstanding and friction, I think the Council represents a notable achievement in Christian brotherhood on the part of every one concerned . . . Difficult questions have arisen, but they have been and are being solved in a spirit of trust and good-will. I am personally very proud of being a part of this National Council of the Churches . . . I want to bring into this movement all the wisdom and all the interest and all the support that laymen and laywomen can bring from every part of the nation and from every aspect of American life. So I want you to know that this Lay Committee is no window dressing. It is not in existence just for the sake of having a Lay Committee; we count upon you as a very significant and important part of the future of the National Council of the Churches, and I believe that with humility and trust and with love and faith in God and in Christ, we can make through these agencies — THIS AGENCY! — a strong witness to our Christian faith in this critical day and generation."

At the Organization Meeting of the Committee on Business and Finance,⁸ reporting to Mr. Charles R. Hook, the new Chairman of that Committee, and members, the Lay Committee's Chairman said, in part:

"While the National Council started to function as of the first of this year, our Lay Committee was not organized until the beginning of the summer holidays, the last of June. It was then that we were told that the Council must raise \$600,000 before January 1952 in order to finance the operations which had been undertaken. Our Lay Committee was urged to take the responsibility of raising the money for the

8. Sec. 6, Appendix, pages 107-111.

first year's operations, because it was felt that your Committee on Business and Finance could not organize and conduct such a fund-raising campaign within the calendar year.

"Our Lay Committee, at the time of its June meeting, adopted a list of TEN PURPOSES.⁹ Purpose Number Nine affects directly our relationship to this honorable body. It reads as follows,

'To work with the Committee on Business and Finance in the cultivation of current financial support from foundations, corporations and other organizations as well as individuals; to cultivate both current fund and permanent fund support through annuities and bequests.'

"It is found (by the Lay Committee's subcommittee assigned to the study of this year's budget) that the Council should have \$600,000 of new gifts this year in order to have a balanced budget. This subcommittee reported: 'It is our conviction that the stated needs covered by the budget are justified and we approve the budget and recommend that the National Lay Committee proceed with the raising of the needed \$600,000.'"

The Lay Committee's Chairman stated further that the raising of these funds had been materializing as follows:

- "1. The Chairman requested that all members of the Lay Committee assemble and forward to him the names of foundations in his area with which the sender's name had weight. Result: 54 Committee members have responded to this request and 438 names of foundations have been received. Approximately one-third of these names have received the Council's appeal from two sources, and the remaining two-thirds are being mailed shortly.
- "2. Personal calls have been made on approximately 25 foundations, and eight others have made appointments to hear the Council's story of both achievements and needs.
- "3. Letters to corporations to the number of 610 are in process, dated November 5, 1951. Local members of the National Lay Committee are standing by to follow up the Chairman's letter with another appeal from the local area.
- "4. Admiral Ben Moreell and Colonel Robert Downie, both

9. Sec. 5, Appendix, pages 106.

of Pittsburgh, are collaborating on personal letters to more than a hundred business concerns in the Pittsburgh area, appealing for funds for the Council."

* * * *

Throughout the Council's First Biennium, 1951-1952, the Lay Committee continued unceasingly its support of the Council, psychologically and financially. In addition to its fund-raising activities, it continued to recruit workers to the ranks of the National Council and to supply members to the Committee on Business and Finance, the Accounting and Auditing Committee, the General Budget Committee, the Investment Committee, the Committee on Pensions, the Committee on Nominations, the Committee on Special Interpretation, the Committee on Lay Participation, the Committee on Allocation of Costs of Central Services, the Personnel Committee, the Legal Committee, the Committee on Audio-Visual Policy and Programs, the Broadcasting and Films Commission, the Committee on Reference, the Assemblies of the Four Program-building Divisions and their several units, and finally, on the General Board and its two policy committees: The Committee on Study and Adjustment and the Committee on Policy and Strategy.

The Council's new procedure for the issuance of pronouncements, statements and studies: Bishop Sherrill had raised the question in the General Board meeting the previous autumn (November 29, 1951) "on whether the General Board can or ought to take action on a variety of complicated questions and suggested that pronouncements of the General Board be kept at a minimum of subjects on which general agreement can be reached readily." As a result of Bishop Sherrill's question, the COMMITTEE OF FIVE had been appointed to study the matter. This COMMITTEE OF FIVE was now ready to report.

THE REPORT OF THE COMMITTEE OF FIVE to the General Board, March 21, 1952,¹⁰ contained this recommendation:

"We have come to the clear conviction that it would be wise, as a matter of policy, for the General Board to limit the number of occasions on which it makes a pronouncement in

10. Sec. 8, Appendix, pages 113-117.

General Board's New Committee of Reference

the name of the Churches and to confine such pronouncements to those matters in connection with which there is an unmistakable ethical or religious concern and which seem to require an utterance by the Church."

But the COMMITTEE OF FIVE also recommended the preparation and circulation of objective studies which had some ethical or religious bearing. These studies should set forth clearly the various points of view held by sincere and competent persons, said the Committee, and should be handled in such a manner that they will not be assumed to represent the National Council's point of view unless the General Board so authorizes. The COMMITTEE OF FIVE reported further as follows:

"We are also clear in our own minds that it is highly desirable not only to permit but to facilitate the preparation and circulation throughout the constituency of the Council of objective studies and analyses of contemporary problems which have some ethical or religious bearing and on which it is important for the representatives of the Churches to be more thoroughly informed as an aid to the formulation of opinions and judgments. Such studies, to have maximum value, should clearly set out the various points of view held by competent and sincere persons. Such studies should not necessarily attempt to arrive at a single conclusion. In this connection we feel strongly the need to protect the right of responsible groups within the Council to be heard on important, even if controversial, issues but in such a manner that what they will say will not be assumed to represent the point of view of the Council unless the General Board so authorizes."

THE COMMITTEE OF FIVE recommended that a COMMITTEE OF REFERENCE be set up to determine which studies could be issued solely on the authority of the Division concerned, and which required action by the General Board.

"There shall be a COMMITTEE OF REFERENCE, consisting of from five to nine members of the General Board, appointed by the President, the responsibility of which shall be to review the manuscripts of all studies undertaken in accordance with the foregoing paragraph (studies and analyses of subjects which involve difficult technical aspects as well as moral judgments and which are for the purpose of

guiding study and discussion to assist the membership of the Churches to arrive at as much of a common mind as possible). The Committee shall be authorized to determine in each case whether the manuscript is of such a character that it may properly be issued by authority of the Division concerned or whether it has the characteristics of a pronouncement or statement which requires its consideration and approval by the General Board."

This report was adopted as the procedure for release of statements and studies for the biennium. It was recognized, however, that under this new procedure any printed piece under the imprimatur of the National Council sold or distributed free by the Council's publications office would be assumed to be the voice of organized Protestantism, as represented by the National Council.

COMMITTEE OF REFERENCE acts on Two Studies:¹¹ The COMMITTEE OF REFERENCE met on May 26, 1952 and reviewed two documents prepared by the Department of the Church and Economic Life:

"A Preliminary Study of the Churches and Agricultural Policy; for discussion in the churches"

"Christian Responsibility Towards Some Ethical Problems in Inflation: a document for study and discussion"

The Committee decided that the documents might properly be issued by the authority of the Division concerned since they were "for the purpose of guiding study and discussion," even though both documents represented a single point of view, instead of both sides of the questions involved.

Effect on Seven Days' Notice Requirement: The Board's requirement of January 17, 1951 for seven days' advance notice of proposed Board action on social and economic pronouncements now had no application to studies which issued directly from the Divisions of the Council under the new arrangement.

As this procedure was a departure from the understandings of Lay Committee members when they accepted service on the Lay Committee, the Chairman called a subcommittee together on June 20, 1952 to discuss the problem. Special

11. Sec. 7, Appendix, page 112.

guests of this subcommittee's meeting were Dr. Samuel McCrea Cavert and Dr. Roy G. Ross, General Secretaries of the National Council, and Dr. Luther A. Weigle, Chairman of the new Committee on Reference.

It was agreed that the problems involved were most difficult of solution and that step-by-step progress was all that could be expected.

The Lay Committee's Chairman reported these conclusions in a letter to all Committee members July 28, 1952, as follows:

"All who were present at our subcommittee meeting on June 20th recognized the fact that almost never could the official National Council Pronouncement be separated from a piece of Study Material issued directly by the Division responsible for its initiation.

"All understood the problem that the National Council is being held responsible in the public mind for comments of speakers at meetings and forums held regularly and often by the several Divisions, Departments, Commissions and Committees that are a part of the National Council. Examples in the past of misquotations and misplacement of responsibility by the press were furnished by the Lay Committee members present to the Council's officials who were our visitors. Certainly, all agreed that the several problems in connection with release of the Council's Pronouncements, Study Materials and Forum Reports were most difficult of solution, and that evidently step-by-step progress was all that could be expected."

As the subcommittee studied the problem, it became clear that the procedure for the release of statements and pronouncements to press and pulpits involved four Constitutional responsibilities:

1. The National Council's Constitution ordered that one of the Council's functions is "safeguarding for each Division of the fullest measure of autonomy consistent with presenting a united front and a mutually supporting program."

—Art. V—Functions (of the Council) Sec. 4

2. The National Council's Constitution ordered that "within the limitations of the Constitution . . . and of such

general actions as may be taken by it, each Division shall have substantial autonomy."

—Art. X—Divisions (of the Council) Sec. 6

3. The National Council's Constitution ordered also that "each Division shall have primary responsibility for developing the basic philosophy and its requisite programs and procedures within its assigned field."
4. The National Council's Constitution further ordered that "each Division may establish and maintain direct relations with the church boards and agencies corresponding to its field of operations."

—Art. X, Sec. 3

On the other hand the Council's Constitution Article V stated that the functions of the Council (i.e. the Council's ad interim governing body, the General Board) shall include the following:

- "1. General oversight and coordination of the whole field of work of the Council and of its Divisions and other units.
- "2. All actions and utterances of the Council in representation of the cooperating churches.
- "3. Basic studies in fields of common interest to the churches.
- "4. The safeguarding for each Division of the fullest measure of autonomy consistent with presenting a united front and a mutually supporting program.
- "7. General relations with the public and with government, either directly or through one or more of the Divisions."

Dr. Hermann N. Morse, chairman of the COMMITTEE OF FIVE, (appointed by the General Board November 28, 1951) presented this autonomy problem clearly in his report to the General Board. The complete report¹² was incorporated for discussion in the Workbook of the Lay Committee's Annual Meeting, Princeton, N. J., April 5-6, 1952. In part this report stated:

"We believe that the obvious intent of these (constitutional) provisions is to guarantee to the program units (i.e. the Divisions) of the Council a substantial measure of freedom, in dealing with interests, problems and objectives within their respective spheres of responsibility, while reserving to the

12. Sec. 8, Appendix, pages 113-117.

Difficult: Lay Participation in Statements

Council itself full authority to determine the limits of those spheres and their bearing one upon another, and to approve the actions or utterances which explicitly or by clear implication commit the Council as a whole. In this connection it should be noted that the program units (i.e. the Divisions) are representative of as many denominations as the Council, but that, in general, they are more representative of the functional than of the ecclesiastical organizations of the denominations . . . If anything significant is to be accomplished within those functional areas of service which are the principal reason for the existence of the Council and if we are to hold the interest and support of the strongest leadership in those fields, the program units (i.e. the Divisions) must be accorded a reasonable freedom in developing and expressing a basic philosophy for their work and in making objective studies of issues with respect to which it is important that facts be analyzed and a Christian point of view discovered. Few, if any, question the need to impose proper safeguards in relation to any pronouncements or statements which purport to give the approval of the Council as a whole or to be utterances made on behalf of and as representative of the cooperating churches (i.e. National Council)."

Bishop G. Bromley Oxnam was to express the problem, later, in the Second General Assembly in Denver, December, 1952, as follows:

"The question of procedures with reference to public statements which represent, or may be interpreted as representing the point of view of the National Council is closely related to the larger problem of how to insure a rightful initiative and freedom for the Divisions in the fields of their responsibility, AND AT THE SAME TIME safeguard the responsibility of the Council as a whole, as expressed through the General Assembly and the General Board."

For the first time, members of the Lay Committee began to understand that the vertical line of authority to which they are accustomed in business did not apply here. To introduce effective "lay participation" into the preparation of the Council's statements and pronouncements was realized now to be a difficult assignment.

* * * *

THE NATIONAL LAY COMMITTEE'S YEARLY MEETING AT PRINCETON, April 5-6, 1952, over the Palm Sunday week-end was not only a period of getting acquainted with the National Council's activities and its executive officers, who were our guests, but was one of high spiritual inspiration. "Religion in Public Education" was our theme, and subcommittees of the Lay Committee were appointed to assist the Council in its work in this and other areas. Sunday morning, in the Westminster Choir College Chapel, Lay Committee members will never forget the sermon by Dr. Walter H. Judd on the "Ten Commandments" and the singing of "The Creation" by the full Westminster Choir under Dr. John Finley Williamson's direction. It was a meeting of personal rededication to our Lord and Saviour as well as a renewal of our promises to the National Council to support it with all our strength. Dr. John A. Mackay, President of the Princeton Theological Seminary said:

"I can say with all sincerity that the movement represented by this gathering is without doubt the most significant and the most potentially creative movement which has emerged in the recent history of the Christian Church. I say that quite deliberately, and for two reasons. In the first place, the emergence of the laity in contemporary Christianity, or perhaps said better, the reappearance of the laity in the leadership of the Christian Church; the Church's rediscovery of them and their rediscovery of the Church is an expression of the deepest heart of the Christian religion, especially of that tradition which we believe belongs to the core of Biblical Christianity, our Protestant or Evangelical heritage."

The Chairman said, in concluding this Princeton meeting of the Lay Committee:

"It is my conviction that The National Lay Committee represents one of the most outstanding groups of laymen and laywomen ever brought together in Christian fellowship, and it is evident on all sides that much is expected of us. I can conceive of no greater challenge. With God's help, I believe that we can measure up to our responsibilities."

It was on this note that the National Lay Committee looked forward to the Council's SECOND BIENNIUM.

THE SECOND GENERAL ASSEMBLY
of the
NATIONAL COUNCIL OF THE CHURCHES OF
CHRIST IN THE UNITED STATES OF AMERICA
December 9-12, 1952
PLANS
THE NATIONAL COUNCIL'S SECOND BIENNIUM
1952-1954

- I. THE LAY COMMITTEE IS REUNITED AND MADE A STANDING COMMITTEE OF THE GENERAL BOARD
- II. THE LAY COMMITTEE PROTESTS AGAINST THE RELEASE OF AN IMPORTANT DOCUMENT: "BASIC CHRISTIAN PRINCIPLES"
- III. TWO INFORMAL CONFERENCES OF COUNCIL AND LAY COMMITTEE LEADERS ARE HELD: April 30-May 1, 1954 and October 29, 1954
- IV. THE LAY COMMITTEE'S SECOND BIENNIUM

Three developments occurred at the Second General Assembly, Denver, December 1952 which provided encouragement to the Lay Committee as the Council's Second Biennium came into being:

1. The "experiment" was ended which had attached the laymen and laywomen members of the Committee separately to the two Departments of United Church Men and United Church Women. Action was taken to reunite the men and women members in a single Committee to be related directly to the General Board, and to remain in existence until June 30, 1954, at which time the Committee's position in the Council and its length of life would be reviewed.¹³

13. Sec. 4, Appendix, page 100.

General Board Adds Four Lay Voting Members

2. The Lay Committee was requested to nominate four voting members to be added to the General Board. The United Church Men and the United Church Women were each requested to nominate three more voting members and the Division of Christian Life and Work two voting members. This action added a total of twelve voting members who must be laypeople. This action replaced the "ten consultants without vote" of the preceding Biennium, and was a welcome effort on the part of the General Board to correct its inadequacy of lay representation and participation.

The following four "voting Members" were nominated by the Lay Committee:

Mr. Hugh M. Comer
Hon. Marion E. Martin
Hon. Ruth M. Miner
Mr. Craig R. Sheaffer

3. Three members of the National Lay Committee were elected vice presidents-at-large of the National Council, Mrs. Olive Ann Beech, Mrs. Norman Vincent Peale and Mr. Jasper E. Crane.

The following official recognition of the Lay Committee's contributions to the National Council were recorded by the Second General Assembly, Denver, December 9-12, 1952:

- "1. Outstanding business and professional men and women have accepted membership on the Business and Finance Committee and the related committees on budget, accounting, pensions and investments . . .
- "2. We acknowledge with appreciation the helpful contributions made during the Biennium by the National Laymen's Committee and the National Laywomen's Committee through recruitment and active enlistment of men and women of character, ability and experience, most of whom were not previously related to any of the twelve bodies which formed the National Council of the Churches. Today, many men and women originally recruited for the lay committees constitute the nucleus for the Business and Finance Committee. The National Lay Committees largely are responsible also for activating a program of special interpretation, and for securing added financial support."

Lay Committee To Terminate, June 30, 1954

The specific recommendations with respect to the Lay Committee adopted by the Second General Assembly at Denver included the following:¹³

- “(1) That prompt and favorable action be taken upon the proposal of the Committee on Constitution and Bylaws providing for the appointment of additional lay representatives to the General Board on nomination of the Board. (This and other recommendations . . . should speedily and materially correct the inadequacy of Lay representation on the General Board.)
- “(2) That the present lay committees be related as a National Lay Committee directly to the General Board until June 30, 1954, and during this period be urged to continue to strengthen the Council
 - (a) through discovery and enlistment of people of ability and consecration in all walks of life, who thus far have not been drawn into Council service
 - (b) through active promotion in all sections of the country of the recently initiated program of special interpretation, and
 - (c) through continued assistance in securing new supporters for the Council's program and budget
- “(3) That the General Board consider as of that date whether it is necessary or desirable to establish a committee or committees to maintain liaison with business and professional or other groups for the purposes noted above.”

THE COUNCIL'S SECOND GENERAL ASSEMBLY at Denver, December 9-12, 1952 heard Bishop G. Bromley Oxnam report:

“The Council ends its first biennium with laymen and laywomen not yet full partners . . . in many significant aspects of the Council's work.”

Summarized in the Workbook of the Second General Assembly, Denver, December 9-12, 1952, is the following Report which compares the numbers of ordained and lay members of the General Board:

13. Sec. 4, Appendix, page 100.

"The Constitution of the National Council (Article IV, Section 1, Subsection (c) provides that 'all representatives of a communion (in the General Assembly) shall be elected by that communion in such a manner as it shall determine . . . having regard to adequate representation of ministers, laymen, laywomen and young people."

"Analysis reveals the member communions have not taken this mandate very seriously. A study of the composition of the present General Board shows that 72 out of the 85 members designated by the communions, or 84.7 percent are ordained persons. Not all of the communions have designated official alternates. However, 17 of the 22 officially reported alternates, or 77 percent, are likewise ordained persons. This imbalance is partially but by no means fully corrected by virtue of the fact that only 21 of the 40 members (52.2 percent) are ordained. Therefore, in the General Board of 125 as now constituted there are 93 ordained persons or a total of 74.4 percent of the entire membership. The only young persons included in the 125 are the four designated respectively by the four Divisions."

The attendance at the General Board meetings of voting members during the first biennium showed a preponderance of ordained persons and a negligible number of lay representatives with votes. Bishop G. Bromley Oxnam reported his study committee's findings in this matter as follows:

"At ten meetings of the General Board (January 17, 1951-September 24, 1952), seven of which were held in New York, two in Chicago and one in Atlanta, the average number of voting representatives present was 53 of a possible 125, or 42.4 percent. The largest attendance of voting members at any meeting was 66 and the smallest 35. Of the average attendance of 53, ordained members averaged 39 and lay persons 14. This follows very closely the 74.5 percent ordained and 25.5 percent lay division in the Board's membership . . . More staff members, consultants and guests attended these ten General Board meetings than members of the Board, the average attendance being 53 voters and 58 non-voters of whom 49, on the average, were staff."

Bishop Oxnam reported these further findings to the Denver Assembly:

"The lack of any voting representation at General Board meetings by some of the 29 member communions poses a serious problem. On an average only 16 of the 29 member churches were represented at the ten meetings. Not more than twenty-two of the 29 were represented at any one meeting and only eleven of the 29 had voting representatives present at the specially called meeting October 31, 1951, when the Board took strong action in opposition to the appointment of an Ambassador to the Vatican."

"Two members of the General Board have had perfect attendance records. Seven members have attended 9 out of 10 meetings. At the other end of the scale are 20 of the 125 members who have not attended a single meeting; nor were alternates ever present for 18 of these 20 members."

"It will be noted from this sampling that the problem of attendance and adequate representation at all General Board Meetings continues to pose a problem for a great many of the 29 members of the Council, both large and small. Expense is undoubtedly one factor, time and distance involved in travel is another, and the multiplicity of fixed engagements which require the presence of bishops and other heads of communions at denominational assemblies is a third."

"Our committee therefore recommends:

- (1) That the General Assembly, by resolution, authorize all communions and urge those with six representatives or less on the General Board to double number of representatives and authorize those present to cast fractional votes totaling the number allotted to the denomination under the Constitution.
- (2) That all communions profit by the useful experience of a few and establish regular panels of alternates using lay persons, including young people, in such panels to whatever degree may be required to bring the ratio between ordained and lay persons into balance."

Several of the reports presented to that great gathering at Denver¹⁴ commented upon the lack of lay participation in the life of the Council, and expressed the hope that this deficiency could be corrected during the forthcoming biennium. An important example of such presentations at Denver was the

14. Sec. 4, Appendix, pages 97-100.

Report and Recommendations of the Committee on Appraisal of Programs and Budget of which Bishop G. Bromley Oxnam was chairman. His report stated in part:

"There has been a tendency in recent years to expect religious professionals to carry too heavy a share of those responsibilities which should be carried jointly by professionals and laity. The Planning Committee sought to guard against this trend by including in the National Council's Constitution and Bylaws strong emphasis upon the need for and desirability of adequate lay participation through representation on all boards and committees. In the last analysis, however, the language of these provisions was interpreted by most of the communions as hortatory rather than mandatory. Consequently, the Council ends its first biennium with laymen and laywomen not yet full partners either numerically or psychologically in many significant aspects of the Council's work."

* * * *

THE LAY COMMITTEE'S YEARLY MEETING AT HERSHEY, PA., APRIL 10-12, 1953, made history again for its members by its high degree of spiritual inspiration. The Joint Chaplains' Board from the three Armed Services, Washington, D. C. took charge of our program under the Chairmanship of Dr. Clarence C. Beasley: "Spiritual and Moral Resources of the U. S. Army and Navy." Nine chaplains came to our meeting to make the presentation of the Armed Services "Character Guidance Program." Notable was the dramatized "Presentation of the Religious Program of the Great Lakes Naval Training Center" by Chaplain J. Floyd Dreith, USN. Chaplain Edward B. Harp, Jr. (Admiral) Chief of Chaplains, U. S. Navy delivered the sermon at our Sunday morning worship service, and Dr. John Finley Williamson directed the Westminster Choir of Princeton, repeating "The Creation" which had meant so much to us the year before at our Princeton meeting. The Chaplains requested the members of the National Lay Committee to assist in making plans to help carry out the following objectives defined by U. S. Defense Secretary George C. Marshall:

"It is in the national interest that personnel serving in the Armed Forces be protected in the realization and development of moral, spiritual and religious values consistent with

the religious beliefs of the individuals concerned. To this end, it is the duty of commanding officers in every echelon to develop to the highest possible degree the conditions and influences calculated to promote the health, morals and spiritual values of the personnel under their command.

"This traditional responsibility of command is of especial importance at this time when the Congress is preparing to broaden the base of inductions into the armed services. The people of this country have made it plain to both Houses of Congress that they are determined that adequate effort be made both in military installations and in adjacent communities to safeguard the moral welfare of members of the Armed Forces. The Department of Defense, sharing in this determination, directs that increased efforts of commanding officers be directed to insure the accomplishment of this objective."

Tuned into the central theme of the Hershey meeting was the report of the Lay Committee's subcommittee on Bible Reading in Our Public Schools¹⁵ of which Mr. R. J. Wig was Chairman. The results of this subcommittee's research on this subject¹⁶ had already been presented by Congressman Walter H. Judd to the General Department of United Church Men during the General Assembly, Denver, December, 1952. Dr. Judd's subcommittee had reported that the Bible is read on every school day in twelve states, eight states prohibit the reading of the Bible in the schools; seventeen states are silent about the reading of the Bible, leaving this decision to local school boards. Dr. Judd was not asking for legislation, but for a discussion on the local school level, country-wide, by the fathers and mothers.

THE LAY COMMITTEE'S HERSHEY MEETING DISCUSSED PROPOSED STATEMENT, "BASIC CHRISTIAN PRINCIPLES": During the final session of the Hershey meeting, the members of the Lay Committee had in front of them a copy of a statement¹⁷ prepared by the Council's Department of the Church and Economic Life for the General Board's action called: "Basic Christian Principles and Assumptions for Economic Life." Chairman J. Howard Pew explained the importance of this proposed statement, stating

15. Sec. 9, Appendix, pages 118-121.

16. Sec. 10, Appendix, pages 122-126.

17. Sec. 11, Appendix, pages 127-136.

that "it will be considered to be inevitably the Charter of Christian Economics for a large proportion of this — our own country — and throughout the world, wherever there are people who claim the Name of Christ." In the discussions that followed, almost every member of the Lay Committee spoke against this Statement, with one speaker after another contending that every paragraph justified the most severe criticism. Though the draft Statement on Economic Life had been unanimously approved by twenty-five members of the Department of the Church and Economic Life present at its meeting on February 23, 1953, it had now been just as unanimously disapproved by the forty-seven members of the Lay Committee still present when the vote was taken at the close of its two-day meeting. The Chairman wrote, in part, to those Lay Committee members not in attendance at Hershey, April 24, 1953:¹⁸

"Four hours were devoted to a discussion of a proposed statement entitled, "BASIC CHRISTIAN PRINCIPLES AND ASSUMPTIONS FOR ECONOMIC LIFE" prepared by the Department of the Church and Economic Life. Almost every member of the (National Lay) Committee spoke against this statement. It was frequently labeled a 'Socialistic Statement' and almost as frequently 'Communitic.' Mr. John T. Jones, of the United Mine Workers of America, said that he would never have joined our committee had he known that such a statement would be considered by the National Council. One speaker after another contended that every paragraph justified the most severe criticism. When we finally ended our discussion and the vote was taken, your chairman was amazed to find that the members present were unanimously opposed to the issuance of the statement. The only voices raised against the Resolution were those who thought it to be much too moderate in tone."

The position of the Lay Committee on the Statement "Basic Christian Principles" was presented to the General Board by Mr. Craig R. Sheaffer,¹⁹ member of the Lay Committee's Executive Committee, May 20, 1953, in the following Resolutions which had been passed unanimously by the forty-seven members of the Lay Committee remaining at the end of the final session of the Hershey meeting:

18. Sec. 12, Appendix, pages 137-139.

19. Sec. 13, Appendix, pages 140-144.

"Basic Christian Principles and Assumptions"

- "a) It is our conviction that the statement in its present form is totally unsound and basically defective, both as to what it says and what it fails to say, and its adoption, in our opinion, would offend the majority of people belonging to the Council's member churches, and
- "b) If in the good judgment of the General Board the promulgation of any statement on economic life is necessary, which we seriously doubt, there should be a completely new approach and a completely revised statement, much shorter, which would take cognizance of the contributions which the American system has made to human welfare, to the establishment of freedom, justice and order and in the implementation of Christian principles, and
- "c) It is our considered judgment that if any such statement is to be issued by the National Council, it should be the subject of prolonged study and the most careful preparation with the various groups within our churches. These groups should be fairly and adequately represented to insure that the final draft will reflect the views of the great majority of our church members."

As a result the Statement on "Basic Christian Principles" was returned by the General Board meeting of May 19-20, 1953, for further revision to the Department of the Church and Economic Life.

At the same General Board meeting, May 20, 1953, the Board returned the proposed Anti-Bricker Amendment Statement to its originating Committee (the Council's Department of International Justice and Goodwill). The Messrs. J. Howard Pew,²⁰ Jasper E. Crane and Thomas B. K. Ringe had spoken earlier in the day opposing the proposed Anti-Bricker Amendment Statement submitted by the Department of International Justice and Goodwill. All three had stressed the fact that this was a highly controversial matter, and that it was difficult to find ethical or religious content which should bring the question to the General Board and place organized Protestantism on one side of this controversy. After lengthy discussion, the General Board voted to return this Anti-Bricker Amendment document to its originating committee, the Council's Department of International Justice and Goodwill.

20. Sec. 14, Appendix, pages 145-151.

But this proposed statement opposing the Bricker Amendment was not dormant after its disposal by the General Board.

Nearly six months later, October 30, 1953, the Cleveland Study Conference on the Churches and World Order (called by the Council's President William C. Martin at the request of the General Board) "overwhelmingly voiced its opposition to the controversial Bricker Amendment," reported the *New York Times*, October 31, 1953.

The *New York Times* also reported that this Cleveland Study Conference had been called by the National Council of the Churches of Christ in the U.S.A.

The text of the Cleveland Study Conference's Resolutions was mailed immediately after the conference concluded its sessions to all members of the U. S. Congress. The interpretations of these Resolutions, according to the *New York Times* headlines, October 31, 1953, were as follows:²¹

"PROTESTANTS FIGHT CURBS ON TREATIES"

"CHARGE BRICKER'S PLAN WOULD HAMPER
U. S. FOREIGN POLICY."

When Commissioner Marion E. Martin suggested at a later General Board meeting that it had been difficult to see ethical or religious content in the Council's Anti-Bricker Amendment statement, Bishop William C. Martin, President of the Council and Chairman of the Board meeting answered to the effect that Miss Martin and the other Board members should be reminded that the General Board had never spoken on this subject: had never placed itself on record in this matter. The General Board itself had not spoken. But the authority under which this Cleveland Conference had been convened was that of the General Board, and the programs of this Cleveland Conference had been planned by the Council's Division of International Justice and Goodwill. Further, the press had assumed that the Protestants had spoken, as evidenced by the *New York Times* story of October 31, 1953.

* * * *

21. Sec. 15, Appendix, pages 152 and 153.

Lay Committee's Own "Basic Principles"

On June 26, 1954, the Chairman wrote to all members of the Lay Committee as follows:

"You will remember that I was instructed by the Hershey meeting to submit our ideas about the document, "Basic Christian Principles" to the members of the Council's General Board and its Department of the Church and Economic Life. This (enclosed) statement was prepared by the subcommittee appointed at Hershey for the purposes of assembling and releasing our ideas of "Basic Principles." This Lay Committee Statement is hereby forwarded to you for your information and the subcommittee invites your comments. Since the Hershey meeting appointed this subcommittee "with power," this Statement is being forwarded today to the two groups aforementioned."

The following quotations from this Statement²² which was forwarded in full to members of the General Board and members of the Council's Department of the Church and Economic Life sets forth some of the "Basic Christian Principles" of the majority of the members of the National Lay Committee:

"Changing human hearts is a slower process than changing laws, but it is far more certain to accomplish permanent results. Let the Church not appeal from God to Caesar, but devote its energies to the work of promoting the growth of Christian grace — truth, honesty, fairness, generosity, justice and charity — in the hearts of men."

And further, the subcommittee of the Lay Committee stated:

"Great goals challenging Christian people everywhere are the elimination of poverty and illiteracy, and the care of those in every society who are unable to look after themselves. Seeing many such ills and much injustice around him, the Christian is tempted to resort to the police power of the government to correct them. But Christ proclaimed the Gospel of love, not of force. Police power produces resentment and ill-will, stifles energy and destroys production. It never makes men kind and charitable. Only the love of Christ can do that."

22. Sec. 16, Appendix, pages 154-157.

"Dissatisfactions" Listed by Secretaries

"Christians should realize that freedom is indivisible, and that if we surrender our freedom to the state in the economic realm in the hope of improving conditions, we shall subsequently lose freedom in politics, in religion and in all other areas of life . . . And freedom under God has made America great — freedom to think, to worship, to work, to choose, to dream, to experiment, to invent, to compete — freedom to be an individual. This is America's Christian heritage. This is America's strength."

* * * *

Typical of the comments which had been coming in from members of the Lay Committee during the last months of 1953 were the following:

"Greater concentration and attention than ever is being given economic and political questions; I thought that this was a religious organization!"

"The majority of the General Board decisions are made without proper consideration and far too little research."

"Questions that Congress must take months to decide are disposed of in the General Board inside a half-hour."

"No referendum is expected on any of these political questions; no procedure for referring questions to constituency is provided; what has become of the democratic process?"

* * * *

During this period, in behalf of the Council, others had been studying this problem of how to prepare and release statements and study materials which would represent adequately both sides of a question; which would respect minority viewpoints; and which would judge more carefully the subject matter by some measurement of ethical or religious content. The Council's executive officers, Dr. Roy G. Ross, General Secretary and Dr. Roswell P. Barnes, Associate General Secretary, had compiled for the Committee of Policy and Strategy a list they called "DISSATISFACTIONS,"²³ which again had high-lighted the statements-and-studies problem:

"Some members of the General Board, particularly some members of the National Lay Committee have expressed disapproval

23. Sec. 17, Appendix, pages 158-162.

- A. Regarding the scope of statements and pronouncements which are docketed for consideration.
- B. Regarding the scope of statements which have been adopted by the General Board.
- C. Regarding what is felt to be an ignoring of minority opinion.
- D. Regarding what is regarded as our failure to state differing viewpoints in 'Study Documents.'
- E. Regarding findings of conferences which have included matters concerning which the General Board has not approved any policy statement.
- F. Regarding suspension of rules in the light of the alleged need for emergency action on statements which were not circulated in advance."

The Executive Committee of the National Lay Committee on January 19, 1954 discussed plans for the Committee's future: Doubts were expressed that the National Council would find a place for the Lay Committee on its team. Hon. Ruth M. Miner was requested to draft a letter concerning the Committee's future, to be signed by the Committee's Chairman and Vice Chairman and the thirty members of its Executive Committee and to be sent to Bishop William C. Martin, President of the National Council.

This letter,²⁴ dated February 24, 1954 stresses the great strength which the laity can give to the National Council of Churches; points out that this was recognized by the original Planning Committee at whose request the National Lay Committee was first organized; states that the present Lay Committee of 190 members is truly representative of the laity of the member churches, geographically, functionally and denominationally; lists the many Council committees to which the National Lay Committee has supplied members; asserts that three years is too short a time in which to give a sound appraisal of the Lay Committee's value, and concludes:

"Believing therefore more devoutly than ever in its ordained purpose, and being more humbly confident than ever in its destined importance as an organ of responsible representation of the laity of the several communions within the Council, and seeing a great unfinished work ahead of it, the Lay Committee approaches the close of that period of time for which it was instituted and offers the following suggestions:

24. Sec. 18, Appendix, pages 163-167.

- "(1) That a program (or programs) authorized and supervised by the General Board be given to the National Lay Committee; that this program (or programs) be of a size to challenge the talents, experience and broad organizational contacts of these 190 consecrated laypeople in 41 states and in a minimum of 36 occupations.
- "(2) That the Lay Committee must retain its working and planning entity if it is to interpret the work of the National Council to lay groups not easily available to within-the-church organizations; that the proposed plan for integration of the Lay Committee members, one-by-one, two-by-two or more into several Boards, Commissions, Committees and other units of the Council is good only insofar as it goes. The overall view of the Council's work, plus the opportunity to review this composite picture is essential to the keeping together of this group of 190 laypeople.

"The National Lay Committee offers its work of the past and its possibilities for service in the future to God and the Council for judgment and decision, believing fully and prayerfully in this mightiest of united movements in the history of Protestantism."

On March 26, 1954 the Chairman wrote at length to the President of the National Council expressing his views on the issues presented.²⁵

The Lay Committee's Life Extended to June 30, 1955: The National Council's Committee on Study and Adjustment voted on March 10, 1954 to recommend to the General Board that the National Lay Committee be retained as a standing committee of the General Board until June 30, 1955. One week later the General Board, meeting in New York, voted to extend the Lay Committee's life to June 30, 1955.

The same General Board meeting, March 17, 1954, which added a year to the life of the Lay Committee as a standing committee of the Board, set in motion what was to be the most important event in the Lay Committee's life in the Council. The General Board authorized the INFORMAL CONFERENCE OF COUNCIL AND LAY LEAD

25. Sec. 19, Appendix, pages 168-171.

ERS, April 30-May 1, 1954, as recommended by the Committee on Study and Adjustment:

"That the President of the National Council be asked to call a conference of leaders of the National Lay Committee with officers and staff and other leaders of the Council; the conference to last long enough for leisurely discussion of the real differences that appear to be among us as to the best way to include and utilize the energies, interests and abilities of the National Lay Committee and of other able lay people who are not active in the regular organization of the churches or of the Council."

This call greatly encouraged the Chairman and members of the Executive Committee of the National Lay Committee.

Dr. Roy G. Ross enhanced the optimism of the Lay Committee's members of the Board when he said, at this same meeting, March 17, 1954:

"Your General staff officers have a strong conviction regarding the importance of establishing a true partnership of lay and clerical representation throughout the organization.

"Since Cleveland the Council has made real progress in this regard. Through the efforts of the National Lay Committee, a fine group of laymen has been enlisted to assist the Council in fields of technical competence and in the various business operations. The Department of United Church Men has also enlisted a large group of men in its program which is still in its beginning stages. Some additions have been recruited in program units. Several laymen have been added to the General Board. We are hopeful that fractional voting will make possible a larger lay representation in the General Board and that more lay participation will be achieved within units in order to utilize their experience in specialized fields.

"We need laymen from all walks of life. We need their insights and their special skills. We need a better representation of the consumer's viewpoint.

"We also need a larger participation of younger people, including students. The average age of those participating in our boards and committees is startlingly high. We must have the fresh insights and courage of younger people if we wish to look to the future."

* * * *

General Board Suspends Seven-Day Rule

The General Board Meeting, March 17, 1954, suspended an important standing rule: An "executive session" first voted to set aside the important standing rule which states that General Board members must receive seven days' advance notice of statements to be presented to the General Board for action. After voting to suspend this rule, the Board then voted to send immediately to the press a highly controversial statement on Congressional investigating committee procedures which was later to be presented to the U. S. Senate Committee on Rules and Administration in Washington.²⁶ The following is quoted from the General Board's Minutes, March 17, 1954:

"In view of the rule that statements of policy must be submitted to the General Board at least seven days before the meeting, it was VOTED that the rule on presentation of statements of policy be suspended so that the statement on the maintenance of American freedom may be presented to this meeting."

The statement, thus hurried through the General Board and to the press as reflecting the views of over 34,000,000 church members assumed to be represented by the National Council, committed the National Council and presumably tens of millions of church members to such propositions as the following:

"If these reforms (in Congressional Committee procedure) are to be adequate, they should provide protection from at least the following:

* * *

"2. The forcing of citizens, under pretext of investigation of subversive activities, to testify concerning their personal economic and political beliefs.

* * *

"6. The usurping by Congressional Committees of powers not granted to Congress by the Constitution and their failing to concentrate on their primary task of collecting information for purpose of new legislation."

Certain members of the Lay Committee have indicated their belief that such statements from the National Council might influence the American people to believe that Com-

26. Sec. 20, Appendix, pages 172-176.

munism is nothing more than a personal economic or political belief and that it is a gross invasion of personal privacy for a Congressional witness to be questioned as to whether he is or ever has been a member of the Communist Party.

As for the charge of Congressional usurpation of power, many church members have inquired as to the competence of the National Council to pass upon baffling problems in constitutional law. They have asked whether in attempting to do so the National Council was straying farther from its primary task of spreading religious faith than Congress had in its assigned field.

* * * *

This question of political pronouncements began to receive the attention nationally of such influential publications as the "United States News";²⁷ David Lawrence editorialized in that magazine on April 22, 1954 as follows:

"Lately some of the national church organizations have begun to meddle in politics. If the trend is not arrested, it can only lead to a loss of faith in churches and in clergymen who profess to teach Christianity.

* * * *

A case in point is the National Council of the Churches of Christ in the U.S.A., which has just issued a statement demanding that Congress adopt certain rules and regulations, which the National Council would prescribe, with reference to the handling of Congressional investigations. The phraseology of the document is copied in large part from the language of political spokesmen who are making partisan use of such proposals. Granted that there is need for such reforms, why does the National Council feel that laymen are incompetent to fight that battle and that the prestige of such a big church organization must be dragged into the mire of partisan politics? For the conduct of congressional inquiries is a political football these days.

* * * *

"All these pronouncements of national church organizations can have only one object and purpose . . . to use the dignity and spiritual power of the church as an agency to draw church members into a political force which shall mobilize public opinion on a question of governmental procedures.

27. Sec. 21. Appendix, pages 177-179.

Is it advisable for large church organizations, as such, to enter the political field? Wouldn't it be better if they taught us more about the Christian philosophy and inspired us by example to settle the conflicts within everyday America by reason instead of by emotion, by truth instead of by slander, by the governing rules of a God-given conscience?"

THE INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE LEADERS, April 30-May 1, 1954: The conference called for by the General Board's resolution of March 17, 1954, was held in Philadelphia on the following April 30th and May 1st. Those who took part in the conference were:

Bishop William C. Martin, President of the Council
Dr. Hermann N. Morse, Vice Chairman of the General Board and Chairman of the subcommittee on Lay Participation of the Committee on Policy and Strategy
Bishop G. Bromley Oxnam, Chairman of the Committee on Study and Adjustment
Dr. Franklin C. Fry, Chairman of the Committee on Reference
Mr. Lem T. Jones, Chairman of the General Department of United Church Men and Member of the Lay Committee
Mr. J. Howard Pew, Chairman of the National Lay Committee
Mr. Jasper E. Crane, Vice President of the Council and Member of the Lay Committee
Mr. Henning W. Prentis, Jr., Member of the Lay Committee
Dr. Roy G. Ross, General Secretary of the National Council
Dr. Roswell P. Barnes, Associate General Secretary of the Council

Recommendations of the Conference: At the last session the group asked the President to report to the General Board with a recommendation that the report be referred to the Committee on Policy and Strategy for study; this was done by Dr. Franklin Clark Fry at the General Board meeting, May 18-19, 1954. This report contained the following points of consensus:

1. That a procedure should be considered whereby in case five members of the General Board raise question as to the propriety of Council consideration of a given statement, then that the question be referred to the Policy and Strategy Committee for recommendation as to the propriety of such consideration by the General Board.

That the Policy and Strategy Committee be instructed, after consultation with the unit or committee bringing the report and the persons raising question, to bring a report to the General Board regarding pros and cons of the issue of propriety and its recommendation thereon.

That when the Committee on Policy and Strategy reports, a vote of the General Board then be taken on the propriety of consideration of the issue under question with an 80% affirmative vote being required for such consideration.

That if the report is then considered by the General Board, the content be subject to the usual majority judgment.

That the Committee on Reference be abolished and that the Committee on Policy and Strategy appoint a standing subcommittee of six persons, three lay and three clerical, to act in this field and also to carry the present functions of the Committee on Reference.

2. That a process be set up for review of previous procedural actions of the General Board concerning the release of reports of study conferences and the publication of study materials, recognizing that the status of such materials has been misunderstood in some instances.

That the Executive Officers of the Council present a review of previous procedural actions to the Committee on Policy and Strategy at its next meeting, with a view to such additional or clarifying recommendations as to procedure as the Committee may deem necessary.

3. That inasmuch as the work of the National Council includes varieties of essential constructive services concerning which we can assume almost unanimous agreement and inasmuch as it is desirable that the dockets of the meetings of the General Board should fairly reflect the extent and variety of such services, as well as current issues on which it is deemed important to take action, it be suggested to the General Board that it encourage the Divisions to bring to the General Board, statements of convictions and plans, for public release, regarding these concerns which have resulted in far reaching programs of action and service and which need the reinforcement of General Board action.

4. That the General Officers and Vice Chairman of the Board bring to the Lay Committee at its forthcoming meeting, recommendations regarding specific program services which laymen can render and recommendations as to procedures and structures to make such services possible.²⁸

28. Sec. 23, Appendix, pages 183-185.

The General Board at its next meeting, September 14-15, 1954, VOTED to refer the foregoing report of the INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE LEADERS to the Committee on Policy and Strategy²⁹ "for thorough consideration and subsequent report."

* * * *

THE LAY COMMITTEE'S YEARLY MEETING AT PHILADELPHIA, May 7-8-9, 1954 was notable chiefly for its questioning about the Lay Committee's future. High moments were had, as always — good fellowship, the sermon by Dr. Frank Laubach, the songs of the Westminster Choir of Princeton, the address by Dr. Norman Vincent Peale at the banquet — but over all reigned anxiety: "What is the future of the Lay Committee in the National Council?" "Are lay-people not wanted by the ordained members of the General Board because of our differences of opinion about social, economic and political pronouncements?"

Among the matters dealt with at the Lay Committee's Philadelphia meeting, May 7-8-9, 1954, was Chairman J. Howard Pew's report concerning the issuance of controversial statements and studies by the Council and its units.

The Chairman's Report to the Lay Committee, he explained, was based upon the discussions which had occurred so recently at the INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE LEADERS; upon prolific correspondence with members of the Lay Committee; upon discussions with the members of the Executive Committee and upon public opinion polls. In part, this Report states:

"There are, in general, four ways by which the public are reached by the National Council: First, by so-called "study materials" which require no action by the General Board; second, through national and local conferences sponsored by the National Council, but whose findings do not come before the Board for approval prior to release for publication and are not monitored for conformity to General Board policy; third, through speeches of those more or less importantly associated with the National Council; and fourth, through the pronouncements released after the formal approval of the General Board.

29. Sec. 22, Appendix, pages 180-182.

"As an illustration in point, there can be cited two examples: the material issued by the Council's Division of Christian Life and Work commenting on Inflation; and the Council's expressed opposition to the Bricker Amendment.

"In the case of Inflation, the report was made a study document. And in the case of the Bricker Amendment, it was the National Council's Department of International Justice and Goodwill, at its conference in Cleveland, which succeeded in creating the inference that 33 million church people in this country are opposed to the Bricker Amendment.

"Our Lay Committee believes that the church should be a dedicated religious organization and as such, doubts that it should be engaged in making pronouncements on highly controversial economic and political subjects upon which the clergy are frequently ill-informed, regarding which they have no mandate either from God or the laity, and where such controversy diminishes the effectiveness of the church's moral and spiritual leadership.

"How controversial these pronouncements have been is illustrated by the fact that a great majority of the laypeople in our churches, for instance, believe that the traditional free institutions of the United States, as manifested by the free market and a voluntary society, are spiritually, morally and philosophically right. Our Committee believes that church organizations should devote their time and energy to saving souls and making Christians out of people; that once people have become Christians, they will evolve a government which can be depended upon to administer the affairs of state wisely and well.

"The resolutions passed unanimously at our Lay Committee's Hershey meeting a year ago were an expression of the critical attitude of this lay group toward a purportedly religious activity in which it appears that 30 out of 64 statements issued by the Council were addressed to the Federal Government, either directly or through the press, thus bringing the church into the area of political controversy.

"The National Council of Churches, as presently constituted, possesses no valid mandate to speak on controversial political, economic or sociological questions for 33 million Protestants who sit in the pews of those church denominations affiliated with the National Council of the Churches.

"These comments do not bear on the merits of any particular controversial issue, nor to freedom of any individual clergyman to give expressions to any view he may hold with respect to such controversial political, economic or sociological issues. The question raised runs both to the propriety and the desirability of continuing the practices currently being followed."

For these reasons, the Chairman said, in conclusion, the Lay Committee's Executive Committee requests discussion of the following statement:

"Our Committee believes that the National Council of the Churches impairs its ability to meet its prime responsibility when, assuming to sit in judgment on current secular affairs, it becomes embroiled in economic and political controversy, promoting division where unity of purpose should obtain."

* * * *

Following discussion of the Chairman's report, the YEARLY MEETING OF THE LAY COMMITTEE, Philadelphia, May 9, 1954, VOTED to adopt the following resolution:

"RESOLVED, that the National Lay Committee approve the general substance of the Chairman's Report, and that it be referred to the Executive Committee with power to act; that the Executive Committee be requested to revise the Report, after furnishing a copy to each member of the National Lay Committee with the request for suggestions or additions, deletions and alterations, it being understood that the revised report will be inside the framework of reference to moral, ethical and spiritual principles."

Development of the Lay Affirmation: The foregoing Report, on the basis of suggestions made by Lay Committee members, was revised by the Lay Committee's Executive Committee at a meeting in Philadelphia, June 18, 1954. It there reached its final form under this title:

"AFFIRMATION OF THE MEMBERS OF THE
NATIONAL LAY COMMITTEE

on the subject of
CORPORATE PRONOUNCEMENTS
OF DENOMINATIONAL
OR INTERDENOMINATIONAL AGENCIES"

The gist of this LAY AFFIRMATION³⁰ is contained in this paragraph:

"However, our Committee believes that the National Council of the Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy, having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the National Council has a mandate to engage in such activities."

At the June 18th meeting of the Lay Committee's Executive Committee, it was voted unanimously that:

"The Executive Committee, in session in Philadelphia, June 18, 1954, adopts the enclosed AFFIRMATION as a Declaration of the National Lay Committee to the General Board of the National Council of the Churches, and recommends this AFFIRMATION to the membership of the National Lay Committee for their approval, this approval to be taken by vote by mail." (Letter of June 24, 1954, from Chairman J. Howard Pew to Members of the National Lay Committee.)

Meanwhile certain developments occurred at the May 18-19, 1954 meeting of the General Board as recorded in the excerpts of Minutes following:

"The Chairman called upon Mr. B. E. Hutchinson who had requested the privilege to speak. Speaking as a lay member of the General Board, and representing only himself, as he stated, Mr. Hutchinson voiced objection to the General Board of the National Council making declarations on such social, economic and political questions and issues as are represented in the agenda for the report from the Division of Christian Life and Work. He submitted the following motion.

30. Sec. 24, Appendix, pages 186-188.

'The General Board of the National Council of the Churches notes with gratitude and satisfaction the diligent attention which dedicated laypeople and clergymen (of the Department of the Church and Economic Life) of the Division of Christian Life and Work have given to problems in the field of political and economic activity. We are fully persuaded and convinced that our God is the God of the Universe, and that all people at all times and in all circumstances should abide by His holy laws in all aspects of the conduct of their daily lives. We note with sadness and regret that in the present state of our imperfection there are diverse views regarding the precise application of our Christian Principles to particular problems confronting this sinful and distraught world. We believe the National Council of the Churches will make its greatest contribution to the bringing of God's Kingdom on earth as it is in heaven if in the fellowship of Christ we refrain from sitting in judgment on one another and put our emphasis on the spiritual leadership of the church to the end that each individual in every and all walks of life in meeting his personal individual responsibilities may be guided by a dedicated desire that God's will be done. We commend to all denominations in all communities the examples of the activity of the Division of Christian Life and Work in promoting the application of study, meditation and prayer to the diverse and complicated problems confronting us, and without prejudice, neither affirming nor denying such conclusions as they have reached, accept their reports and order them filed with the Minutes of this meeting.'"

By action of the General Board, Mr. Hutchinson's motion was referred to the Committee on Policy and Strategy, as follows:

"To this General Board meeting of May 18-19, 1954, Dr. Fry then presented the report of the INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE LEADERS because it had bearing on the matter under discussion and offered an alternate procedure from the motion made by Mr. Hutchinson.

"On motion of Dr. Fry, it was VOTED that the motion before us be referred to the Committee on Policy and Strategy for thorough consideration and subsequent report along with the recommendations from the INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE

LEADERS, without application to the items on the agenda for this meeting."

* * * *

The following notation of special interest to the members of the Lay Committee occurred in the Minutes of the General Board meeting, May 18-19, 1954:

"Bishop Martin then read a letter³¹ from Mr. Jasper E. Crane dealing with this whole matter; this letter was inserted (in full) in the Minutes of the General Board, May 18-19, 1954: (Quoted below in part)

". . . I feel strongly that the proposed pronouncements or actions on Technical Assistance, the Churches and the Hydrogen Bomb, and Federal Aid to Education should not be made. These subjects might, at the most, be discussed by the distribution of study material presenting all aspects of these questions

"The gospel should apply to every area of our lives. All thought and action should be in accordance with God's will, but there is great danger in claiming too great assurance in the interpretation of His will on multitudinous issues and problems. Particularly in areas where people of sincerity, earnest convictions and high purpose hold opposing views it is unwise to make pontifical statements. Any person, clerical or lay, should be free to proclaim his point of view and argue strenuously for it, but for the church to take sides in such controversial issues is divisive in effect and misplaces the emphasis on the gospel. It is important, above all other considerations, to speak on matters which are primarily moral and religious and to refrain from pronouncements on matters which are predominantly secular"

Mr. Crane concluded his letter to the members of the General Board in the following paragraph:

"Though I am expressing myself in these matters not only as a member of the General Board and a Vice President of the National Council, I must point out that there is a great volume of lay opinion strongly opposed to such pronouncements by the Churches. Already several members have resigned from the National Lay Committee in protest against recent statements approved by the General Board. This volume of protest is steadily growing and if these statements are endorsed and become pronouncements of the National

31. Sec. 25, Appendix, pages 189-191.

Lay Committee's Vote on "Lay Affirmation"

Council withdrawal of support of and from participation in the affairs of the Council will be on a greatly increased scale. These appealings to Caesar offend and alienate persons who are truly representative of the pulpit and pew of our Churches. They dilute the gospel and weaken its emphasis . . ."

Sincerely yours,
(signed) Jasper E. Crane"

* * * *

The Lay Committee's VOTE on the LAY AFFIRMATION is Recorded: Because of the impending meeting of the Council's Committee on Policy and Strategy, September 13, 1954, to which the Chairman would present the LAY AFFIRMATION at the request of his Executive Committee, it was decided to close the voting on September 2, 1954.³² Results were tabulated as follows:

- 115 members voted approval of the LAY AFFIRMATION.
- 15 members refused approval.
- 11 members were away, with secretaries reporting.
- 10 members abstained.
- 17 members were not heard from.

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The LAY AFFIRMATION was presented to the Committee on Policy and Strategy by Chairman J. Howard Pew: The Minutes of the Committee on Policy and Strategy, September 13, 1954, record the recommendation which was voted, and in addition, an expression of gratitude to the National Lay Committee for its interest in the life and work of the Council, as follows:

"VIII. Affirmation of National Lay Committee: Mr. J. Howard Pew presented to the Committee on Policy and Strategy a statement entitled, 'Affirmation of the National Lay Committee of the National Council of the Churches of Christ in the U.S.A. on the subject of Corporate Pronouncements of Denominational or Interdenominational Agencies.'"

"Recommendation: It was VOTED TO RECOMMEND that the General Board receive the 'Affirmation of the National Lay Committee' and express its gratitude to this committee for the great interest it has shown in the life and work of the

³². Sec. 26, Appendix, pages 192 and 193.

General Board Receives "Lay Affirmation"

National Council and to assure the committee that any communication received from them will always be given the most thoughtful consideration."

The reception of the Lay Committee's AFFIRMATION by the Committee on Policy and Strategy, then by the General Board, following the recommendation cited above from the Committee on Policy and Strategy, was a disappointment to the members of the Lay Committee.

At the General Board meeting, September 14-15, 1954, Mr. B. E. Hutchinson, member of the Lay Committee, first read the LAY AFFIRMATION, then moved that the two statements,

a) Basic Christian Principles, and

b) The Lay Affirmation

be printed under one cover by the National Council with an appropriate introduction; that this presentation of two viewpoints be forwarded for study to the member churches; that definitive action on the statement, "Basic Christian Principles and Presuppositions for Economic Life" be deferred meanwhile by the General Board. Mr. Hutchinson's motion was lost.

The Statement on Economic Life, ³³"Basic Christian Principles" was then adopted by the General Board by the vote of 77 to 4. This Statement on Economic Life was a front-page story in the New York "Times" the following morning, September 16, 1954.

The General Board's Minutes for this meeting, September 14-15, 1954, include the following:³⁴

"VOTED to receive the 'Affirmation of the National Lay Committee' and express gratitude to this committee for the great interest it has shown in the life and work of the National Council and to assure the committee that any communication received from them will always be given the most thoughtful consideration."

"Rev. Eugene C. Blake made the following motion: "The General Board, having received the 'Affirmation' of the National Lay Committee appoint a committee of not more

33. Sec. 27, Appendix, pages 194-202.

34. Sec. 28, Appendix, page 205.

than five persons to confer with a similar committee to be appointed by the President from the General Board to discuss the substance of this paper."

"This motion was discussed fully and Dr. Glenn W. Moore offered the following motion which was then adopted: VOTED that the matter be referred to the Committee on Policy and Strategy in the spirit of recognition that there have been steps toward understanding and with the hope that this may lead to further understanding."

The Committee on Policy and Strategy then offered to the General Board (September 14-15, 1954) the substitute for the resolution submitted originally by Mr. B. E. Hutchinson on May 17, 1954, and the Board's Minutes, September 14-15, 1954 record the following:³⁵

"VOTED that the General Board adopt the following statement as a substitute for the resolution originally submitted to the General Board by Mr. B. E. Hutchinson on May 17, 1954:

"The General Board of the National Council of the Churches notes with gratitude and satisfaction the diligent attention which dedicated laypeople and clergymen of the Divisions, departments and committees of the National Council of the Churches have given to moral and spiritual problems in the field of social, political and economic activity. We are fully persuaded and convinced that our God is the God of the universe, and that all people at all times, and in all circumstances should abide by His holy laws in all aspects of the conduct of their daily lives. There are diverse views regarding the precise application of our Christian principles to particular problems confronting this sinful and distraught world. We believe the National Council of the Churches should refrain from sitting in judgment on one another and put our emphasis on the spiritual leadership of the Church to the end that all of us in all walks of life may be guided by a dedicated desire that God's will be done; and on the study and application of Christian moral and spiritual principles found in the Scriptures to the end that we may be helped to apply these principles in our personal and daily social living.

"The General Board calls to the attention of its constituent communions and their members that when it approves a pronouncement, it does so on the authority given to it by its

35. Sec. 28, Appendix, pages 204 and 205.

constituent communions according to the Constitution of the National Council of the Churches of Christ in the U.S.A. It is clear, however, that this means on the one hand that the constituent communions or any of their members have a full right and a responsibility to protest and to differ when their own convictions, under the authority of the Scriptures illumined by the Holy Spirit, vary from the Council's pronouncement; on the other hand, that the National Council's pronouncements do have full value as an expression of the current conviction of the National Council of the Churches through its General Assembly or General Board, composed of representatives of the constituent Churches and as indicated by a majority vote of the representatives of those Churches, these representatives exercising their responsible and constitutional discretion under the guidance of the same Holy Spirit."

It should be noted here that the General Board, in rewriting the resolution submitted by Mr. Hutchinson on May 17, 1954, had eliminated some sentences and added others which produced the opposite meaning to that intended by Mr. Hutchinson's original resolution. This revised and amended resolution was approved by all members of the General Board excepting those members of the Lay Committee then present. Many members of the Lay Committee felt that the General Board's passage of this rewritten resolution indicated the low estate to which the opinions of the laity had fallen in the eyes of the clergy. It was apparent that the bulk of the General Board's membership had not considered the fact that the Council's Constitution needed some dramatic and emphatic changes if laypeople were ever to participate in the Council's activities to any important degree.

Bishop Henry Knox Sherrill stated that the General Administrative Officers had brought to the Committee on Policy and Strategy a review of questions which have been raised and criticisms which have been expressed relating to the procedures of the General Board especially as they affect those who hold a minority viewpoint on any subject. A special committee composed of Dr. Hermann N. Morse, Chairman, Mrs. Douglas Horton and Dr. Reuben E. Nelson was appointed to deal with this matter and also give further study to

the tentative action taken previously by the Committee on Policy and Strategy with regard to the findings of the INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE LEADERS in Philadelphia, April 30-May 1, 1954. Further report was to come to the General Board when the Committee on Policy and Strategy had completed its consideration of this matter.

Two events were recorded in the General Board's Minutes, September 14-15, 1954, which involved the Council's mandate to speak, as well as to address directly the U. S. Congress and the United Nations General Assembly on controversial social, economic and political matters. These two events were:

1. It was reported that a Statement on PROCEDURAL ABUSES OF CONGRESSIONAL INVESTIGATING COMMITTEES had been presented on the Council's behalf to the United States Senate Committee on Rules and Administration, Washington, July 6, 1954.³⁶

"Bishop Sherrill presented the report of the Committee on Maintenance of American Freedom which was a statement made by Mr. Francis S. Harmon on behalf of the National Council of the Churches of Christ in the U.S.A. before the subcommittee on Rules and Administration, U. S. Senate, Washington, July 6, 1954.

Mr. Harmon had said, in introducing his official statement to the members of the U. S. Senate Committee on Rules and Administration:

"I am appearing before you as a representative of the National Council of Churches by the authorization of its President, a Divisional Vice President and its General Board.

"The National Council is comprised of thirty Protestant and Orthodox denominations having a total membership of more than 34,000,000. I cannot, obviously, speak for each of the members of these churches . . . I am speaking, however, in regard to those underlying principles which have been stated by the General Board of the National Council with reference to rules of procedure for Congressional investigating committees."

36. Sec. 20, Appendix, pages 172-176.

2. The officers of the National Council were authorized to send the usual annual LETTER TO MEMBERS OF THE U. S. DELEGATION TO THE UNITED NATIONS GENERAL ASSEMBLY submitted by the Department of International Justice and Goodwill, Division of Christian Life and Work: (The following from the Board's Minutes)

"IT WAS VOTED that the matter of self-determination of the Island of Cyprus under the United Nations Charter and the General Assembly agenda item relating to the petition of the people of Cyprus be referred to the Department of International Justice and Good will for study.

"IT WAS THEN VOTED to authorize the officers of the National Council to send the following letter to the members of the United States Delegation to the United Nations." This LETTER covered the following subjects:

- a) Strengthening the United Nations
- b) Unification and Rehabilitation of Korea
- c) Collective Security
- d) Regulation and Reduction of Armed Forces and Armaments
- e) Technical Assistance and Economic Development in Underdeveloped Areas
- f) Refugees
- g) Work of Specialized Agencies UNESCO, UNICEF, WHO, FAO, ILO and other United Nations programs engaged in weaving the fabric of community international understanding."

* * * *

The Executive Committee of the Lay Committee met October 19, 1954 to consider the future: Having in mind the Committee's termination date of June 30, 1955, it was decided that those who might take any initiative to continue the Lay Committee beyond that date should have an understanding of the minimum conditions which would seem to justify the Committee's continued existence. Four things were agreed upon:

1. That the life of the Committee be extended indefinitely.
2. That the Committee nominate its own membership and elect its own officers.

3. That the Committee nominate its own representatives on the General Board.
4. That the LAY AFFIRMATION be reconsidered by the General Board and not only published but publicized.

THE SECOND INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE LEADERS, October 29, 1954: The four suggestions which would seem to justify the Lay Committee's continued existence were communicated to officials of the Council through the medium of the INFORMAL CONFERENCE suggested by the General Board at its meeting, September 14-15, 1954. Mr. B. E. Hutchinson was Chairman of this conference which was called for the purpose of discussing the future of the Lay Committee. The following persons participated at this meeting, October 29, 1954:³⁷

For the National Council

Bishop William C. Martin
Rt. Rev. Henry Knox Sherrill
Rev. Eugene Carson Blake
Rev. Reuben E. Nelson
Rev. Franklin Clark Fry
Rev. Roy G. Ross
Rev. Roswell P. Barnes

For the Lay Committee

Mr. B. E. Hutchinson
Dr. Victor J. Tulane
Mrs. Olive Ann Beech
Mr. R. J. Wig

Mr. Hutchinson presented the "Four Minimum Conditions" under which the Lay Committee's Executive Committee felt that a relationship to the National Council could be continued.

Mr. Hutchinson's words point out some typical attitudes and aspirations in this meeting:

"I concur in . . . what I sense to be the feeling of the gentlemen present here who are on the General Board and who are the ruling people. I should not be here taking your time and spending my own if I did not have confidence in our good faith . . . My whole purpose in being here is to explore the possibility of developing unity."

". . . I am here to try and lay the basis for common understanding, so that we can go back to our respective constituents and say, "Can we get along and go along on such a course?"

37. Sec. 29, Appendix, pages 208-254.

" . . . I am familiar with the view that the Lay Committee was not needed . . . and that these people should be integrated in Council committees as a whole and find their work. I see nothing wrong with that theory . . . I also feel, on the other side of the counter, that unless there is a place for the lay representation where we do get together as laymen and search for truth as we feel led to it in our own way and give expression to it, that you cannot continue the kind of lay committee you have, or the kind of lay committee that I feel you should have . . ."

"I do most certainly hope that every person of devotion and consecration represented on the Lay Committee may be conserved for the larger interest of the National Council and I cannot quite see why that interest, why that potential cannot be conserved, and used to the fullest extent within the pattern of an administrative plan which will bring into the policy-making body both ministers and laymen working together."

And further Mr. Hutchinson said:

"One final comment is that we have heard more than enough of references to "conservative" and "liberal," to "right" and "left" in the political implication of the thing obtaining in an avowedly spiritual organization, and that our fundamental aim is to raise the level of that kind of discussion to what is right and what is wrong in the spiritual and moral sense, and applicable directly to the affairs of men in all of their activities, political, educational, economic and sociological and all of those fields . . . that we feel that the problems can and will be solved at the spiritual level and under the leadership of Christ and the Church, and that is, I think, the belief of the members of the Lay Committee."

On January 14, 1955, the Chairman of the Lay Committee in a letter to the members of the General Board and to all members of the Lay Committee reported results of the voting on the "Lay Affirmation" and added "an objective report of some of the significant aspects of the situation (of the Lay Committee)" as he saw them.³⁸

On January 19, 1955, the President of the National Council wrote to the Chairman of the Lay Committee that the INFORMAL CONFERENCE OF COUNCIL AND LAY LEADERS of October 19,

38. Sec. 30, Appendix, pages 255-260.

1954, had developed no new factors with respect to the termination of the National Lay Committee on June 30, 1955":³⁹

"I write to transmit to you actions which were taken by the Committee on Policy and Strategy of the National Council of the Churches of Christ in the U.S.A. on January 10, 1955 which will be of special interest to you as Chairman of the National Lay Committee.

"IT WAS VOTED that the President be requested to report to Mr. Hutchinson that in the judgment of this Committee on Policy and Strategy the conversations between members of this committee and representatives of the National Lay Committee under date of October 29, 1954, developed no new factors with respect to the termination of the National Lay Committee on June 30, 1955 as voted by the General Board on March 17, 1954; and that since this action had been based on careful study and recommendation by the Committee on Study and Adjustment, we do not believe it appropriate to give further consideration to this question."

In taking this final action, the members of the Policy and Strategy Committee stated that they were deeply concerned that the members of the National Lay Committee should understand that there was real appreciation for the interest that the members of the National Lay Committee had shown in the life and work of the National Council, and that there was a sincere desire for their continued service. The Committee on Policy and Strategy instructed the officers and staff of the Council to take steps to assure members of the National Lay Committee of this desire and to discover where members of the Committee, who are not already engaged in such activities, might be willing to serve.

On January 27, 1955, the Chairman of the Lay Committee replied to the President of the Council,⁴⁰ and on February 4, 1955, he addressed letters reviewing the Committee's present situation to all members of the General Board and to all members of the Lay Committee, for their information.⁴¹

* * * *

In the Third General Assembly of the National Council of the Churches of Christ in the U.S.A., Boston, December 3,

39. Sec. 31, Appendix, pages 266-268.

40. Sec. 32, Appendix, page 269.

41. Sec. 33, Appendix, pages 270-277.

New Procedures for Releasing Statements

1954, the Council's General Secretaries spoke of the Lay Committee's contributions to the National Council, as follows:

"The National Lay Committee brought to the support of the Council at the outset many devoted men and women, new to interdenominational life, who have given valuable service, notably in securing additional financial support and helping improve the Council's business operations. We are grateful for this substantial help and we are especially appreciative of the loyal service of those members who have given the Council their support because of their strong commitment to interdenominational cooperation, even though at times they have not approved of the Council's policies."

* * * *

By March 2-3, 1955, the Council's Committee on Policy and Strategy was listening to the results of further study of how to improve the Council's procedures for the issuance of pronouncements, statements and studies; the Lay Committee was given credit for helping to initiate some of the improvements: As the new triennium (1955-1956-1957) came into being, improvements in procedures for processing and releasing statements and studies (and resolutions, messages and pronouncements) were materializing as a result of General Board action, and it was indicated that at least a part of the impetus to restate such procedures had come from the National Lay Committee. This report⁴² came from the Special Committee on General Board Procedures which had been appointed by the Committee on Policy and Strategy, September 13, 1954; this "parent body" had approved the report for presentation to the forthcoming General Board meeting, March 2-3, 1955.

The Committee concluded that the General Board could better handle documents coming to it for review and action if it were to establish categories with clear-cut understandings as to the procedures which are proper for such category. The report established definitions and separate sets of procedures for the following, and proposed their inclusion in the standing rules of the General Board:

42. Sec. 34, Appendix, pages 278-289.

- a) Study Documents
- b) Statements for Consideration and Study
- c) Pronouncements
- d) Resolutions
- e) Messages
- f) Reports of Study Conferences

The report stated: "Suspension of Standing Rules will require three-fourths vote of those present and voting; that the text of a pronouncement must be sent to members of the General Board at least seven days in advance, unless it has had prior consideration by the Committee on Policy and Strategy, or unless there is unanimous consent by the members of the General Board present on the ground that there is an emergency which requires immediate action. The following quotation from the Minutes of the Committee on Policy and Strategy is of interest to members of the National Lay Committee:

"That the General Committee on Policy and Strategy record in its Minutes its understanding that the above recommendations to the General Board constitute its final actions with respect to the document entitled, 'Policy and Procedure Recommendations' which has been brought by the general administrative officers and the report from the INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE LEADERS, May 1, 1954."

* * * *

The Annual Meeting of the Executive Committee of the General Department of United Church Men (of the National Council), Chicago, March 25-27, 1955, heard this report from their General Director.⁴³

"It is common knowledge that the National Lay Committee of the National Council will cease to exist as a committee of the General Board next June. This was a decision of the General Board, and we have no intention of trying to circumvent their action.

43. Sec. 35, Appendix, pages 290 and 291.

Lay Committee Declines Invitation

“However, some of us are very anxious to conserve the values which this committee represents. Neither the Church nor a Christian lay movement such as ours can afford to ignore the tremendous potential resident in such a group of able and enlightened Christian men.

“Your Director does not presume to make any specific recommendation, for that is for the Executive Committee or Board of Managers to decide, but it should be remembered that our Bylaws permit a possible tie-in with this Lay Committee — at least the male membership of it — with the General Department of United Church Men. I hope that consideration will be given to this subject and that some kind of action can be taken before the Lay Committee officially disbands.

“IT WAS VOTED (1) That the officers and the Administrative Committee be authorized to activate the National Lay Committee as authorized in our Bylaws, (2) That the Executive Committee recommend to the Board of Managers that the name of this Committee be changed to read: ‘Committee for Special Services’ and (3) That the functions of the committee shall be:

- a) To support and implement the program of the United Church Men, including the furtherance of recruitment of laymen for work in the National Council of the Churches, and the furtherance of the cause of evangelism, Bible reading, Christian education and Christian Ministry to the Armed Forces, as well as such other emphases or projects as may be approved and requested by the Board of Managers, and
- b) To promote cooperation with the General Department of United Church Women.”

* * * *

The Chairman of the National Lay Committee wrote to decline the invitation from the United Church Men, June 21, 1955, saying to Mr. Edwin W. Parsons, General Director of United Church Men, in part:⁴⁴

44. Secs. 36, 37 and 38, Appendix, pages 292, 293 and 294.

The National Lay Committee Disbands

"After consultation with all available members of the Executive Committee of the National Lay Committee, it is not feasible to accept the invitation of the Board of Managers of the General Department of United Church Men. The conditions involved in becoming the 'Committee for Special Services' would fail to respond to the position of the National Lay Committee as determined in the meeting of its Executive Committee on October 19, 1954, which was conveyed to the President and other leaders of the National Council of the Churches at the conference in New York, October 29, 1954. This incompatibility with the stated objectives of the National Lay Committee makes it inadvisable to proceed further with this matter. Under these circumstances the National Lay Committee expires on June 30, 1955, as determined by the General Board of the National Council of the Churches of Christ in the U. S. A."

The National Lay Committee² was disbanded officially by action of the Council's General Board, June 30, 1955.

Respectfully submitted,

(sgd.) J. HOWARD PEW

Chairman

National Lay Committee

2. Sec. 39, Appendix, pages 295-313.

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APPENDIX: SECTION 1

MEMORANDUM CONCERNING PLANS FOR A LAY ADVISORY COMMITTEE

Memorandum (quoted in part) handed to Mrs. Lois B. Hunter
by Dr. Earl F. Adams, Secretary, Planning Committee,
June 16, 1950.

It is the hope of the Planning Committee for the National Council of the Churches of Christ in the U.S.A. to organize as soon as possible a National Lay Advisory Committee to work with the Planning Committee in its task of constituting the new National Council of Churches and to advise concerning the best method of projecting lay leadership into the work of the National Council when constituted.

* * * *

It is hoped that this National Lay Advisory Committee can be of real service in recruiting the assistance of skilled leaders in the fields of public relations and publicity in order to tell the full story of the plans for the new National Council to the general public.

* * * *

It is further hoped that this National Lay Advisory Committee will be able to render service in connection with financing the work of the Planning Committee for 1950 and in laying foundations for solid financial support through years to come.

* * * *

It is further hoped that this Committee will counsel with members of the Planning Committee concerning the recommendations which they make to the Constituting Convention regarding the vital participation of lay leadership in the work of the National Council when constituted. This purpose should be underscored as the Planning Committee desires something far more than merely nominal and financial support from lay leaders. This committee will work in cooperation with the Chairman and Executive Secretary of the Planning Committee in order to secure the best possible integration of the work of the Lay Advisory Committee into the total program of the Planning Committee.

It is further hoped by the Planning Committee that the membership of the Lay Advisory Committee will be representative of the total constituency of the churches, in order that its leadership may be as broadly effective as possible. To this end it is hoped that the committee will include members of as many denominations as possible, including negro churches, a geographical spread of membership insofar as that is possible, a representation of different political parties and of various vocational groups such as large corporations, small business, the legal profession, advertising, education, and various branches of labor, agriculture and government.

* * * *

While the exact nature of the lay organization within the National Council when constituted is still in process of study, the Planning Committee has evidenced its desire to have the chairman of the Lay Advisory Committee play a vital part in the life of the National Council as evidenced by the following action taken at the meeting of the Planning Committee held at the Prince George Hotel in New York City on June 16, 1950.

"After discussion concerning the plans for the 'Proposed National Lay Advisory Committee' it was

VOTED that we recommend to the Personnel Committee that in submitting nominations for the officers of the National Council at the time of the Constituting Convention that the Committee consider the possibility of including among the nominations for the principal officers of the National Council the name of the person who serves as chairman of the National Lay Advisory Committee as an indication of the desire of the Planning Committee to integrate the work of the National Lay Advisory Committee into the total program of the National Council when constituted."

APPENDIX: SECTION 2
COPY OF LETTER FROM DR. ROY G. ROSS

Harold E. Stassen
President

J. L. Kraft
Treasurer

Paul Calvin Payne
Chairman, The Council

Luther Wesley Smith
Chairman, Board of Trustees

Harry Thomas Stock
*Chairman, Commission
on Educational Program*

THE INTERNATIONAL COUNCIL OF
RELIGIOUS EDUCATION

Roy G. Ross:
General Secretary

206 South Michigan Avenue
Chicago 4, Illinois

November 20, 1950

Mr. J. Howard Pew
Dr. Luther A. Weigle
Dr. Harold E. Stassen
Dr. Samuel McCrea Cavert

Dr. Luther Wesley Smith
Mrs. Lois B. Hunter
Rev. Philip C. Landers

My dear Friends:

Enclosed are copies of memoranda which I have prepared regarding conferences which were held at New Haven, Connecticut and New York City on November 16 and 17, the conclusions of which I believe will be of interest to all persons to whom this letter is addressed. It will be of special interest to those who will be giving leadership to the meeting of the National Lay Committee at Cleveland on Monday, November 27 and to those who will be giving leadership to organizational meetings for the General Department of United Church Men on Thursday, November 30.

The recommendations requiring action by the Planning Committee will be brought to the final session of that committee on Sunday, November 26, for approval and reference to the Constituting Convention, the General Assembly, or the General Board according to the nature of the content of each of them.

Miss Spaulding of our staff is taking responsibility for securing the presence of the denominational lay board representatives at the meeting of the General Department of United Church Men on Thursday. Our responsibilities have been allocated as indicated in the memoranda.

I returned to Chicago from our last conference at New York with a sense of very deep satisfaction. I felt that we had achieved a complete meeting of minds as to ways in which we could bring laymen into the most effective possible functioning in the work of the National Council of Churches. If we can carry through these plans to completion, I believe that we will have realized a full partnership of laymen and ministers in the life and work of the new organization which will be a great blessing to the Council itself and the constituencies it serves.

I want to thank each of you personally for the part you have had in outlining this course of action and for the patience displayed on the part of all as we have dealt with very knotty problems.

Sincerely yours,

(sgd.) ROY G. ROSS
General Secretary

RGR:u:f
Encl.

**MEMORANDUM OF CONFERENCE REGARDING
PLANS FOR LAY ACTIVITY IN THE NATIONAL COUNCIL
OF THE CHURCHES OF CHRIST IN THE U. S. A.**

New Haven, Connecticut, November 16, 1950

A conference was held at New Haven, Connecticut on November 16, 1950, attended by Luther A. Weigle, J. Howard Pew, Samuel McCrea Cavert, Mrs. Lois Hunter, Philip C. Landers, and Roy G. Ross. This conference was for the purpose of clarifying understandings with respect to the place of laymen in the future work of the National Council of Churches, the specific work of the National Laymen's Committee (henceforth to be known as the National Lay Committee), and the specific program plans for Cleveland.

**THE CONFERENCE RESULTED IN THE FOLLOWING
AGREEMENTS:**

A. Regarding Continuation of the National Lay Committee

It was agreed —

1. That the Planning Committee should recommend to the General Board of the National Council of Churches a continuation of the National Lay Committee during the first biennium of the National Council of Churches.
2. That a statement of purpose and function should be formulated after careful study. (There was not clear agreement as to what the content of this statement should be. Mr. Pew felt that a statement which had been prepared by Dr. Ross was not sufficiently definite to challenge the people whom he would be bringing to Cleveland. It was agreed that this statement, together with his suggestions, would be given further study.)

**B. Regarding Completion of the Membership
of the Lay Committee.**

It was agreed —

1. That a committee of five consisting of Mr. Pew, Dr. Weigle, Mrs. Hunter, Dr. Cavert, and Mrs. Sibley should have responsibility for approving the names of additional persons to be approached for membership in the Lay Committee.

2. That Mr. Pew should continue to serve as chairman of this committee and that the vice chairman should include (a) an officer of a denominational board of lay activities and (b) a lay woman.
3. That the committee membership should be completed so as to make it adequately representative of various occupations and professions. (This was based on a former agreement set forth in a letter over the name of Dr. Harold E. Stassen.)
4. That laymen and laywomen of real stature in the Federal Council of Churches, the United Council of Church Women, and the International Council of Religious Education who have made a vital contribution to the work of these councils should be included, the names of such persons to be submitted for review by Dr. Cavert and Dr. Ross.

C. Regarding Provision for Added Lay Representation on the General Board

1. That the Planning Committee should recommend to the Constituting Convention that the constitution for the National Council be amended at the earliest possible date to provide for the appointment of three representatives from each of the general departments to the membership of the General Board.
2. That the Planning Committee should recommend to the General Board that, pending amendment of the by-laws, provisional arrangements be made for the participation of such representatives from the general departments.
3. That the Planning Committee should recommend to the future executive officers of the Council that the need for larger lay participation in the General Board be called to the attention of the officers of the several denominations which are responsible for appointments to the General Board; that these denominational officers be informed regarding the members of the National Lay Committee who are of their respective denominations in order to ascertain whether some of these members of the National Lay Committee could be included in the certified lists of these denominations and thus become regular members of the Council Assembly and General Assembly in full standing.

D. Regarding Use of Lay Persons During the Biennium 1951-1952 in Various Units of the Council

1. That the Nominating Committee for the General Board of the National Council be asked to assign as many as possible of the members of the National Lay Committee to the Committee on Business and Finance.
2. That the Board of Directors of the General Department of United Church Men be asked to elect thirty-five of their fifty "members-at-large" from the membership of the National Lay Committee.
3. That the Board of Directors of the General Department of United Church Women be asked to elect as many as possible of their "members-at-large" from the membership of the National Lay Committee.
4. That the Division of Christian Education be asked to elect as many as possible of the "members-at-large" for the Division Assembly from the membership of the National Lay Committee.
5. That the Division of Christian Life and Work be asked to elect "members-at-large" from the National Lay Committee to their Division Assembly.
6. That the National Lay Committee be asked to suggest departments and committees in which its members would like to serve; that the provisional executive officers be asked to see that these suggestions are brought to the attention of the proper appointing, nominating, or electing bodies. (It would be our hope that some members of this committee would be willing to serve as members of each of the four divisions and their major departments.)

E. Provision for Review of Reports

1. That the Planning Committee recommend to the General Board the adoption of a procedure whereby the general departments will indicate the fields in which they wish to review pronouncements, programs, and statements of policy, with the understanding that the preliminary drafts of such pronouncements or statements will be sent out to members of the general departments and to members of the National Lay Committee for individual review and evaluation either (a) before drafts are prepared by the departments for submission to the General Board or (b) before action is taken by the General Board.

**THE CONFERENCE CONSIDERED NUMEROUS OTHER MATTERS
AS RECORDED HEREWITH:**

**A. Officers for Groups in Which the Laymen Have a Particular
Interest**

It was agreed —

1. That it would be desirable to find officers for the National Lay Committee who would give challenging leadership to the National Lay Committee and who would, at the same time, be acceptable to the leadership of their denominations.
2. That the officers of the General Department of United Church Men should be persons who would challenge the interest of members of the National Lay Committee and also the interest of the denominational boards of lay activity.
3. That the officers of the Committee on Business and Finance of the National Council should be persons who will be acceptable to the members of the General Board and who will also challenge the interest and participation of members of the National Lay Committee.
4. That further study should be given to the question of officers and that there should be further conference together before the various nominating committees will be meeting at Cleveland.

B. Regarding Programs at Cleveland

1. It was agreed that a brief program announcement should be entered in the program booklet regarding the meeting for organization of the General Department of United Church Men on Thursday, indicating that Mr. J. Howard Pew, Mr. Chilton Bennett, and Dr. Luther Wesley Smith would be participating in that program.
2. It was reported that Dr. Stassen had already agreed to bring an address regarding "Laymen and the National Council of Churches" to the general session of the General Assembly of the National Council on the forenoon of Friday, December 1; also that Dr. Stassen had agreed to preside over the Thursday session.

**MEMORANDUM OF CONFERENCE REGARDING
PLANS FOR LAY ACTIVITY IN THE NATIONAL COUNCIL
OF CHURCHES**

New York, New York, November 17, 1950

In view of the unfinished business from the meeting on November 16, consultations were held with Mr. Pew, Mrs. Hunter, Dr. Cavert, Mr. Landers, and Dr. Ross at New York City on November 17, which consultations resulted in further clarification of plans for Cleveland and plans for the participation of laymen and laywomen in the work of the National Council of Churches during its first biennium. These were as follows:

A. Regarding Purpose and Functions

A statement of purpose and functions which had been prepared by Dr. Ross on the basis of previous conversations was adopted, with the understanding that the final statement, as prepared by Mrs. Hunter for Cleveland, would include a listing of all of the major program functions of the National Council under section 4 on functions. The document as submitted by Dr. Ross, together with Exhibit A, is attached.

B. Regarding Officers for the Lay Committee and Units of the National Council in which Laymen Would Be Interested

1. It was agreed that the following would make a good slate of officers for the National Lay Committee:

Chairman, Mr. J. Howard Pew
Vice Chairman, Mr. Lem T. Jones
Vice Chairman, Mrs. Lois B. Hunter
Secretary, Mr. Philip C. Landers

2. It was agreed that the following list of officers for the Standing Committee on Business and Finance of the National Council of Churches would be considered for possible suggestion to the nominating committee of the General Board of the National Council:

Chairman, Mr. Lem T. Jones or Mr. Harvey Firestone,
Jr.
Vice Chairman, Dr. Torrey Walker
Secretary, (possibly Roy G. Ross)

3. It was agreed that the following officers would be considered for possible suggestion to the nominating committee of the General Department of United Church Men:

Chairman, Mr. Harvey Firestone, Jr. or Mr. Lem T. Jones

Vice Chairman, Mr. Ray H. Nichols (president of the Methodist Board of Lay Activities)

Vice Chairman, Mr. Everett L. Repass (officer of men's organization of Southern Presbyterian Church)

Secretary, Mr. Edwin W. Parsons (executive secretary for men's work of the Northern Baptist denomination)

4. It was agreed that the following persons should be considered for possible suggestion to the nominating committee of the General Board of the National Council as officers of the Budget Committee:

Chairman, Dr. Luther Wesley Smith

Vice Chairman, Mr. Francis S. Harmon

Secretary, Mr. Philip C. Landers

C. Regarding Membership of the Committee on Business and Finance of the General Board

1. It was agreed that the Committee on Business and Finance should have a membership of approximately seventy persons; that of these, approximately one half should be chosen from the membership of the General Board and one half should be chosen from the membership of the National Lay Committee; that persons should be so chosen, both from the General Assembly of the National Council and from the National Lay Committee as to provide a membership of twenty women on the committee of seventy.
2. It was agreed that Mr. Pew, Mrs. Hunter, and Dr. Cavert should confer further regarding the membership of the Committee on Business and Finance with the view of preparing a slate of suggestions which could be made to the nominating committee of the General Board of the National Council which would accomplish the above proportions.
3. It was agreed that care should be exercised so as to get denominational and geographical representation in this committee.
4. It was agreed that the committee should include the officers of the General Board, the treasurer and any associate treasurers of the National Council, and the officers of the major subcommittees of the Committee on Business and Finance.
5. It was agreed that the membership of this committee should include those persons who had been most active in the work of the merging organizations, such as Mr. Francis S. Harmon, Dr. Luther Wesley Smith, and Mr. J. L. Kraft.

D. Regarding Membership of the National Lay Committee

1. It was agreed that the committee should be a committee of approximately one hundred persons; that the membership of the committee should be enlarged to approximately eighty persons before the time of the Cleveland meetings and that approximately twenty places should be left to care for any inadequacies of covering of professions which might be revealed after careful study.
2. It was agreed that the membership of this committee should include those persons of the general quality of the committee who have been most active in promoting the welfare of the uniting agencies; that such persons would include Harold E. Stassen, Charles Taft, Francis S. Harmon, Alfred H. Avery, J. L. Kraft, and Arthur Flemming. It was agreed that the committee should include the new treasurer of the National Council, the officers of the Committee on Business and Finance, and the officers of the General Department of United Church Men.
3. It was agreed that the committee membership should include all lay members of the General Board.

E. Assignment of Responsibility

The following agreements were reached with respect to assignments of responsibility:

1. That Mrs. Hunter and Dr. Cavert would be responsible for the completion of program plans for Monday and Thursday respectively, each conferring with the other where there were any unsolved problems upon which they might need counsel.
2. That Mr. Pew and Mrs. Hunter would have responsibility for conducting the meeting of the National Lay Committee, with the understanding that Dr. Luther Wesley Smith would be present as adviser throughout the day and that Dr. S. M. Cavert and Mr. Philip C. Landers would be present when they could be free from other meetings; and that Mr. Richard B. Smith would be welcomed at the meeting at such times as he could attend.
3. That Dr. Harold E. Stassen and Dr. Luther Wesley Smith would be responsible for conducting the organizing meeting of the General Department of United Church Men on Thursday, with the understanding that Mr. Pew, Mrs. Hunter, Dr. Cavert, and Mr. Landers would also be present to participate in and assist in this session.

PURPOSE AND FUNCTION
NATIONAL LAY COMMITTEE

Submitted by Dr. Roy G. Ross, November 17, 1950.

Purpose

1. To inculcate in the minds and hearts of the laymen of Protestantism a realization of their responsibility for the work of the church locally and in its national aspects.
2. To advise with and recommend to the General Board and the General Department of United Church Men in the task of devising policies and procedures, which will make the most effective use of the abilities and skills of lay people in the new National Council and provide a future partnership between them and ministers in the future work of the Council and its several units.
3. To assist the Council in its business operations and in obtaining needed financial support.

Functions

1. To review reports of the Business and Finance Committee, its subcommittees, including those on Budget, Investments, Accounting and Properties, and the departments related thereto, and to make recommendations thereon to the General Board.

According to the By-Laws of the Council, the Committee on Business and Finance will have the following Purpose and Functions:

"To supervise the total business and finance responsibilities of the Council including performance of the following functions:

- "1. To review and approve an annual budget for recommendation to the General Board.
- "2. To supervise the properties of the Council.
- "3. To supervise the invested funds of the Council through regular review of the policies and activities of the Investment Committee, provided for in Article VI, Section 5c, of these General By-Laws.
- "4. To supervise the work of the Treasurer and the Associate Treasurers.
- "5. To supervise the Departments of Finance, Publication and Distribution, and Treasury and Business Management.

Appendix, Section 2 (Continued)

- "6. To provide for a regular audit of the accounts of the Council and of all its units.
- "7. To coordinate all of the business and financial activities of the Council and its several units.
- "8. To determine those fiscal officers or employees of the Council who should be bonded and the amount of such bond.
- "The Business and Finance Committee may appoint such subcommittees as it deems necessary for the fulfillment of these responsibilities."
2. To review the policies and procedures of the General Department of United Church Men and make recommendations thereon.
- The purpose and function of this Department are attached as per Exhibit A.
3. To cooperate with the General Department of United Church Women in interpreting the point of view of laymen and laywomen to the Council and the program of the Council to laymen and laywomen.
4. To review the policies and procedures of the program units of the Council and make recommendations thereon. The Council will have units working in such fields as:
- Evangelism
 - Stewardship
 - Student Work
 - Christian Vocation
 - Religion and Public Education
 - Weekday Religious Education
 - Children's Work
 - Young People's Work
 - Church School Administration
 - Leadership Education
 - Race Relations
 - Social Welfare
 - International Justice and Goodwill
 - The Church and Economic Life
 - Pastoral Services
 - Various Phases of Foreign Missions
 - Various Phases of Home Missions, including Indian Work, Migrant Work, and Work among Underprivileged Groups

5. To recommend to the Nominating Committee of the General Board not less than thirty-five persons to serve on its Committee on Business and Finance.
6. To recommend to the Nominating Committee of the General Department of United Church Men not less than thirty-five persons for service as members of its Board of Directors and for appointment by that Board to its National Council Service Committee.
7. To cooperate with the National Council Service Committee in setting up interest committees to review the operations and reports of departments of the Council in which laymen are interested.
8. To cooperate with the Department of United Church Men in appointment of persons to officially represent that department on the supervising committees of departments the By-Laws of which provide for such appointments.

EXHIBIT A

PURPOSE AND FUNCTIONS

GENERAL DEPARTMENT OF UNITED CHURCH MEN

(Article III — Purpose)

Purpose

“The major purpose of the Department shall be to unite the men of the churches in giving practical expression of their allegiance to their Lord and Saviour, Jesus Christ. It shall:

- “a) Develop methods by which the churches may help laymen to bear a stronger Christian witness and render more effective Christian service in their daily lives and work.
- “b) Encourage church men in strengthening the life and work of their local churches, the agencies of their respective denominations, the Council and state and local councils of churches.
- “c) Provide an avenue through which the agencies for men’s work of the churches can have opportunity for fellowship and joint planning.
- “d) Encourage community cooperation between laymen and ministers of local churches of various denominations.
- “e) Encourage laymen in Christian witness and service in their everyday occupations and vocations.
- “f) Interpret the total program of the Council to its lay constituencies.”

Functions

"In pursuance of the above purposes, the Department shall perform the following functions or such additional functions as may be assigned to it by the General Board:

- "a) To prepare program materials for possible use by denominational boards in serving their local church men's groups.
- "b) To organize community agencies for the lay leaders of the various denominations as integral parts of local councils or federations of churches, whose purpose shall be to study the needs of their communities and determine what programs should be undertaken cooperatively.
- "c) To cooperate with the program-building bodies of other units of the Council in their attempts to provide programs which will contribute to the Christian life of laymen.
- "d) To cooperate with the Central Department of Research and Survey in its conduct of research activities which will help laymen to consider and apply the laws of God for human conduct.
- "e) To encourage churchmen of communities and states to unite in support of their state and local councils of churches and provide suggestive programs and procedures for accomplishing this purpose.
- "f) To assist the Council and the state and local councils in interpreting the cooperative work of the churches and in developing effective public relations and financial support for that work.
- "g) To sustain such relationships to the General Department of United Church Women as will enable the two departments working unitedly to serve the common interests of lay people.
- "h) To sustain such relationships to Divisions, Commissions, Joint Commissions and Joint Departments as will guarantee that the program for men's work is an integral part of the total program of the Council in its various functional areas."

APPENDIX: SECTION 3
ADDRESS TO THE CONSTITUTING CONVENTION OF THE
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST
IN THE UNITED STATES OF AMERICA

By J. Howard Pew
Chairman of the National Lay Committee
Cleveland, Ohio, December 1, 1950

This Council represents the fulfillment of the dreams and the tireless endeavors of its Planning Committee. Under Divine guidance, Dr. Luther Weigle, Chairman of the Planning Committee, and his associates, have invested ten prayerful, busy years to bring the Council into being. This is a truly great achievement. With God's help, it represents the work of the great brains and the great hearts of the devoted leaders of the eight interdenominational agencies being merged by this Convention.

Dr. Weigle and his associates have long believed that the Council should enlist the endeavors of lay people in an important way, if its objectives are to be achieved. With that end in view, the Planning group called upon me about two months ago, and not only requested that I assist them in perfecting a participating lay organization, but also asked that I should be its first chairman.

Since then we have held many meetings, but it was only last week that final plans for lay participation in the organization of the Council were ready for submission to this Constituting Convention for its approval. I should like to lay before you a brief outline of those plans.

This National Lay Committee is a standing committee, and will report directly to the General Board on which it will also be represented.

As envisaged by the Planning Committee, the National Lay Committee is to have many responsibilities. These have been carefully prescribed, and their general sense may well be summed up by reading to you one of the specific instructions which the Planning Committee has laid down for our guidance. We are instructed

"To advise with and make recommendations to the General Board, and to the General Departments of United Church Men and United Church Women, as to policies and procedures which will make the most effective use of the abilities and skills of lay people in the new Council, and will provide an effective partnership between lay people and ministers in the future work of the Council and its several units."

Another of our specific assignments is to assist the Council in its business and financial operations. To that end, 35 members of the National Lay Committee, with 35 members from the General Board, will constitute the Council's Committee on Business and Finance.

To enable us to discharge our broader responsibilities, the Planning Committee has also requested that the Boards of Directors of the General Departments of United Church Men and United Church Women, also the Division Assemblies of the Division of Christian Education, the Division of Christian Life and Work, the Division of Home Missions, and the Division of Foreign Missions, shall all include among their "members-at-large" a number of members of the National Lay Committee.

There is an outward facet of the Council's work in which the Planning Committee believes that laymen should have a share — that is, in the preparation of announcements and statements of policy. This, I believe, is particularly important, for how often it happens that sincere individuals, working with a single heart, a single mind, and single purpose, disagree with one another's public pronouncements, simply through misunderstanding of one another's language.

I am reminded of the story of a man and his wife who fell into a violent quarrel. After they had exhausted themselves, they went out and sat down on the porch, he on one end and she on the other. For a time nothing was said, and then a magnificent team of horses, pulling a wagon loaded down with stone, came slowly up the hill. As the team passed in front of the house, the wife turned to her husband and said, "John, wouldn't it be wonderful if we could pull together like that?" John looked at the team for a moment and then replied, "Well, Mary, we could pull together just as well as that if we had only one tongue between us."

We, too, must speak in public with a single tongue, and the Planning Committee has expressed its willingness to recommend to the General Board the adoption of a procedure whereby the General Departments of United Church Men and United Church Women, as well as the National Lay Committee, will be given an opportunity to collaborate, through their own-appointed representatives, with other units of the Council as they formulate announcements and statements of policy in areas in which the lay groups may have special competence and interest, and in which such collaboration may be mutually advantageous in strengthening the Council's program.

All of these plans for lay participation in the work of this new Council carry the weight of ancient tradition and well-established precedent, for Protestantism is, and always has been, a laymen's Christianity. Christ Himself was a layman who worked at His carpenter's bench. The twelve Disciples and all of the Apostles were laymen.

Other prominent laymen mentioned in the New Testament include Aquila, a tradesman of Rome; Barnabas, a business man of Cyprus; Cornelius, a soldier in Caesarea; and Lydia, a business woman of Philippi — in whose home the first Christian congregation in Europe was convened.

During the second and third centuries of the church's history, the influence of laymen began to wane — a trend which was later to result in the development of a powerful and tyrannous ecclesiasticism which continued unchecked until the Reformation.

Although led by members of the clergy, notably Luther, Zwingli, and Calvin, the Reformation was, in many ways, a laymen's movement. In fact, it was largely through the support of laymen in the Sixteenth century, that Martin Luther, and subsequently John Calvin, were able to establish the principles of the reformed, or Protestant religion in Germany and Switzerland. The application of those principles, which included the omnipotence of God, the sufficiency of the Scriptures as a source of Divine inspiration and instruction, and the sanctity of the individual, were eventually to restore wide influence to the laity in the conduct of Church affairs.

In the history of our own country, we should not forget that the Pilgrim Fathers were laymen in search of religious freedom; nor that the principle of the separation of Church and State, as defined in the American Constitution, was enunciated by laymen. The Sunday School movement was begun by a layman, Robert Raikes, and it is my belief that the Sunday Schools will continue to serve their most useful purpose only so long as they are conducted by *voluntary* lay workers.

Today, laymen hold many important posts in the life of the Church, and have contributed in large measure to its unconquerable vitality. But that is not enough. In support of our ministers, we must seek to enlist more of our lay people in the cause of a militant Christianity, and to make of them a driving and a guiding force in the everyday religious life of Protestant Americans.

I believe that Protestantism, like any other great cause, will succeed in the future only by marshalling all of its manpower, as it has done during its most successful periods in the past.

The full participation of laymen in the Church's life and mission is in complete accord with Protestant church principles. For Protestantism has never set apart the clergy from the laity as having intrinsically greater spiritual responsibility.

On the contrary, the Protestant minister differs from the layman primarily in the fact that he has been relieved of the necessity for earning his livelihood, so that he may give his whole time and energy to the work of the Church. Thus he can be better versed in Christian doctrine, and is better able to guide the work of others. But it is of the essence of Protestantism that every man is his own priest.

St. Peter, writing to laymen, stated it in these words: "Ye are a chosen generation, a royal priesthood."

The Protestant concept of the individual as a sovereign being, subservient only to God, is an essential part of Protestant theology. Since there may be no intermediary between the believer and his Lord and Master, it follows that Protestant Christianity is the Christianity of individual liberty. Based on justification by faith alone, it also carries the inalienable right of personal judgment in religious matters. In the words of St. Paul, writing in his second Epistle to the Corinthians, "Where the spirit of the Lord is, there is liberty."

The doctrine of personal liberty carries with it many implications. One is that the State is the servant and not the master of men, for individuals are held to have the freedom of their own conscience, subject only to Divine authority. Yet, while the principle of individual freedom is one which is jealously guarded by the Protestant churches, in practice there is danger of forgetting that the enjoyment of a God-given privilege also entails the obligation to defend it.

No one understood this better than did the great Irish patriot, John Philpot Curran, who in 1790, in a speech to his constituency, said:

"The condition under which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt."

This beautiful piece of English but expresses in another way that we must first have faith in God before we can enjoy the blessings of liberty, for God is the author of liberty; and then, that our failure to fight for the preservation of that liberty is a crime, the punishment for which is servitude.

But, Curran did not invent that idea. He took it from the writings of St. Paul, who 1700 years before, in his Epistle to the Galatians, wrote: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage."

And so I call upon the men and women of this Council to stand fast in defense of our liberty. Just as paganism is inexorably tied to Communism, so Christianity and liberty are linked together. Destroy our liberty, and Christianity will be driven underground, as it has in those countries of the world which lie today behind the Iron Curtain.

What has happened in those countries has all been brought about by the destruction of individual liberty. All of the human freedoms have been stripped from the peoples of those countries by ruthless dictatorships.

Since personal liberty under God, with due regard for the rights of others, is an essential principle of Protestant Christianity, it needs no further demonstration that an earthly dictatorship is utterly incompatible with Christian doctrine. Conversely, it is my unalterable belief that *only* a great resurgence of Christianity throughout the world can overcome the menace of Communism which we today are facing.

And, if that be true, it is inescapable that only by restoring individual liberty to worship God throughout the world, can we hope to arrest the tide of aggression by which the dictatorships are seeking to enslave us.

What does all this mean to the National Council in the crisis which we face today? What is there we can do? I confess I am almost confounded by the difficulties which confront us, but certain things seem clear.

First of all, before we attempt to lead other nations toward peace, we first must reaffirm our own faith in the moral and spiritual principles of Christianity, so that we shall be strong enough to resist the invasion of Communism and other alien influences. Individually and nationally, we must cleanse our minds of all dishonest thinking. We must strive constantly for honesty in government, in politics, in business, and in our private lives. We must rededicate ourselves to the service of God, and be ready at all times to give a "reason for the faith that is in us."

Then, what is there we can do to stem the onrush of paganism beyond our borders and so avert an ultimate catastrophe? Again I say I am in difficulty, but I *do* know one thing which we must *not* do.

We must not answer hate with hate, lest in setting ourselves up to speak "with the tongues of men and of angels," we seem to become "as a sounding brass or a tinkling cymbal." We may justly hate the crimes of oppression which have been committed against millions of our fellow human beings, but we must not fall into the error of transferring our hate to the victims of those crimes. Somehow we must find ways and means to develop a Christian, informed public opinion among the people living under dictatorships.

Which road is the world to take? The road to Christianity or the road to paganism? There is no other. Here in America, during the last 100 years, the Christian road has provided the world with the greatest spectacle of human progress ever witnessed throughout history. It was achieved only because there was complete religious freedom and a wide-open invitation to all the genius, inventive ability, organizing capacity, and managerial skill of a great people.

It is Christianity that has brought us to this high estate; and out of Christianity has flowed religious freedom, intellectual freedom, political freedom — freedom to dream, to think, to experiment, to invent, to match wits in friendly competition; freedom to be an individual. That is our great Christian heritage.

To each of us is assigned a part to play in the great drama of life; and we can only play our parts with the greatest measure of perfection as free Christian individuals. Surely it is not thinkable that in the light which shines through this twentieth century, a great, progressive people will be beguiled into turning back to the ways of paganism, Communism, and tyranny.

The inspirational theme adopted for the Convention is, "This Nation Under God." Let us resolve, as did Abraham Lincoln fourscore and seven years ago, "that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth."

APPENDIX: SECTION 4

TRANSCRIPT OF OFFICIAL ACTIONS PERTAINING TO NATIONAL LAY COMMITTEE

November 26, 1950 — December 3, 1954

1. Action of the Planning Committee — November 26, 1950

VOTED that the (following) report be approved and that it becomes a recommendation to the General Board at the Saturday, December 2 session:

A. Regarding Continuation of the National Lay Committee

1. That the Planning Committee recommend to the General Board of the National Council of Churches the continuation of the National Lay Men's Committee during the first biennium of the National Council of Churches, this committee to be known as "The National Lay Committee."
2. That the purpose of this Lay Committee be as follows:
 - (a) To inculcate in the minds and hearts of laymen and laywomen of Protestantism a realization of their responsibility for the work of the church.
 - (b) To advise with and make recommendations to the General Board and General Departments of United Church Men and United Church Women about policies and procedures which will make the most effective use of the abilities and skills of lay people in the new Council and provide a partnership between them and ministers in the future work of the Council and its several units.
 - (c) To assist the Council in its business operations and in obtaining needed financial support.
3. That a special committee of five persons, consisting of Mr. J. Howard Pew, Dr. Luther A. Weigle, Mrs. Lois Hunter, Dr. Samuel McCrea Cavert and Mrs. Harper Sibley, be requested to nominate additional persons to serve on this committee up to a total membership of approximately one hundred persons.
4. That in selecting additional persons to be nominated, the special committee be asked to study the membership of the committee in order to make it adequately representative of various occupations and professions.

5. That Mr. J. Howard Pew be asked to serve as chairman of this Committee and that the special committee be asked to nominate persons to serve as the other officers, including a layman as Vice-Chairman, a laywoman as Vice-Chairman and a Secretary; that an attempt be made to include in the officers a representative of a denominational board of lay activity.

B. Regarding Provision for Additional Lay Representation on the General Board

1. That the Planning Committee recommend to the Constituting Convention for the National Council of Churches that the constitution of the National Council be amended at the earliest possible date to provide for the appointment of three representatives from each of the General Departments to the membership of the General Board.
2. That the Planning Committee recommend to the General Board that, pending amendment of the By-Laws, provisional arrangements be made for the participation of three such representatives from each of the General Departments in the work of the General Board during the coming biennium.
3. That the General Board be asked to bring the names of the members of the National Lay Committee to the attention of the various denominational offices which are responsible for appointments to the General Board, with the request that, in so far as possible, such persons be included in the certified list of these denominations in order that they may have regular membership in the General Board and the General Assembly with full standing.

C. Regarding Use of the Members of the Lay Committee During the Biennium 1950-1952 in Various Units of the Council

1. That the General Board be asked to authorize its Nominating Committee to assign as many as possible of the members of the National Lay Committee to its Committee on Business and Finance.
2. That the Board of Directors of the General Department of United Church Men be asked to elect as many as possible or at least thirty-five of its fifty "members-at-large" from the membership of the National Lay Committee.

3. That the Board of Directors of the General Department of United Church Women be asked to elect as many as possible of its "members-at-large" from the membership of the National Lay Committee.
4. That the supervisory bodies of the several divisions which are responsible for appointment of "members-at-large" to their respective division assemblies be asked, in so far as is possible, to make appointments of members of the Laymen's Committee up to this classification.
5. That the National Lay Committee be asked to discuss these departments and committees in which its members would like to serve, with the thought that these suggestions will be brought to the attention of the proper appointing, nominating or electing bodies.

D. Provision for Review of Reports

That the General Board be asked to consider adoption of a procedure whereby the General Departments of the Council and the National Lay Committee will be authorized to indicate the fields in which they wish to have information regarding pronouncements or statements of policy with the understanding in such cases that preliminary drafts of such pronouncements will be sent out to the members of these groups for individual review and evaluation either (a) before drafts are prepared by the departments for submission to the General Board or (b) before action is taken by the General Board.

II. Transcript from the Minutes of the General Assembly -- December 1, 1950

At the close of his address, Dr. Stassen presented Mr. J. Howard Pew, former President of Sun Oil Company, who spoke briefly on the work of the National Lay Sponsor's Committee.

**III. Transcript from the Minutes of the General Board —
December 2, 1950**

The question of a National Lay Committee was then taken up as the order of the day. The chairman called on the General Secretary to make an opening statement. He reported that a Lay Advisory Committee has been suggested, made up of men and women whose major occupations are lay and whose occupations and positions would lend support to the National Council in every way. For about 3 years there has been a movement in the Planning Committee to develop a Department of United Church Men but thus far this is still in a formative stage. The Lay Committee is thought of as very temporary.

There followed an extended discussion, with the following comments made:

BISHOP G. BROMLEY OXNAM: Laymen must be in this movement but is this the way? They belong within the Board, not outside as advisors. This is a Council of Churches and the representatives of the churches must be chosen by the churches. The place for our laity and clergy is together.

DR. CAVERT: It is agreed that the place for lay representatives is here in this Board. However, the Board as now constituted includes very few and this condition will continue for two years. In the meantime ways must be discovered to achieve a more adequate participation of lay people.

DR. LUTHER WESLEY SMITH: We must find a way to get more and stronger lay participation in church leadership. Some temporary device must be created whereby such lay people can be discovered and integrated into the life of the Council.

BISHOP SHERRILL: This proposal has come out of the Planning Committee but this is the first time many of us have faced these questions. I suggest that we postpone action until the next meeting of the General Board, and that we appoint a committee to study the entire matter in the meantime and report to that meeting.

DR. HERMANN N. MORSE: Suggested the following action:

1. The continuance of the Lay Committee as a temporary committee.
2. That no steps be taken to enlist others for committee membership while the study is being made.
3. That a committee be appointed to study the whole matter, and that it confer with the Lay Group as to best methods.

4. That the report of the Committee make clear and definite our purposes in providing for lay participation.

PRESIDENT A. S. FLEMMING: Pointed out the many real opportunities for the participation of laymen in the Divisions and Departments of the Council as now set up. He favored a Lay *Advisory* Committee, to be nominated by the denominations themselves, and elected by the Board, to function in giving counsel on matters when requested to do so by the Board.

Following this discussion it was VOTED that a small committee be appointed to draw up a resolution on the question of a Lay Advisory Committee and report during the afternoon Board session.

The special committee to draft a resolution on the subject of a National Lay Committee, provided by the above action, was appointed by the chairman as follows:

Rt. Rev. F. W. Sterrett, Chairman
Dr. A. S. Flemming
Mr. Lem T. Jones
Mr. M. P. Moller
Mrs. Douglas Horton

IV. Transcript from the Minutes of the General Board — January 17, 1951

With regard to Lay Participation in the Council, Dean Weigle reported, on behalf of Bishop Sterrett, that a meeting of the committee which was to consider lay participation had been held and that a report would be made at the next meeting of the Board.

V. Transcript from Minutes of the General Board — March 28, 1951

Bishop Frank W. Sterrett presented recommendations for the Committee on Lay Participation in the Council, as follows:

The following proposal is presented as a substitute for the report made by the Planning Committee for the National Council of Churches at the Constituting Convention at Cleveland:

In the interest of securing a larger lay participation in all the work of the National Council it is recommended that the General Board authorize the following procedure as an experiment for the biennium 1951 to 1952, with the understanding that the whole plan will be reviewed by the next General Assembly in the light of experience during the biennium:

Appendix, Section 4 (Continued)

1. Strong effort is to be made to encourage and secure a larger lay participation in all the activities of the Council.
2. In seeking to enlist larger lay participation, the primary emphasis is to be placed upon building up the General Department of United Church Men and strengthening the General Department of United Church Women and on the participation of lay people both in the General Board of the National Council and in all of the divisions and departments of its work.
3. A National Laymen's Committee is to be created as a standing committee within the General Department of United Church Men with the following functions:
 - a. To assist in inculcating among laymen a fuller realization of their responsibility for the work of the church.
 - b. To make recommendations concerning policies and procedures which will make the most effective use of the experience and ability of lay people in the Council and provide a partnership between them and ministers in all the work of the Council.
 - c. To assist the Council in its business operations and obtaining needed financial support.
4. The members of the National Laymen's Committee are to be nominated by the General Department of United Church Men, subject to approval by the authorities of the denominations to which they belong.
5. A similar group of women may be established within the General Department of United Church Women. The two committees may meet jointly from time to time to discuss the larger integration of the laity, both men and women, into the life and work of the Council.
6. The General Department of United Church Men and the General Department of United Church Women may each designate five persons to sit on the General Board as consultants with all the privileges of the floor except voting.
7. The lay consultants who thus serve on the General Board will receive advance copies of all statements which will come to the General Board for its consideration and will have full opportunity to share in the discussion of them in the General Board.

VOTED to adopt these recommendations as revised.

VI. Report and Recommendations of the Committee on Appraisal of Programs and Budgets to the Denver Assembly of the National Council of Churches — December 10, 1952

Lay Participation in the Life of the Council

One of the most significant aspects of the history of nearly all of our member communions has been the important place occupied by the laity. The quality and volume of lay activity in the Protestant churches of America has been most remarkable and impressive. However, as life in the United States has become more and more complex, specialization has become a shibboleth in education, in the professions and on the assembly line. Similarly, there has been a tendency in recent years to expect religious professionals to carry too heavy a share of those responsibilities which should be jointly carried by professionals and laity.

The Planning Committee sought to guard against this trend by including in the National Council's Constitution and Bylaws strong emphases upon the need for and desirability of adequate lay participation through representation on all boards and committees. In the last analysis, however, the language of these provisions was interpreted by most of the communions as hortatory rather than mandatory. Consequently, the Council ends its first biennium with laymen and laywomen not yet full partners either numerically or psychologically in many significant aspects of the Council's work. Some progress, however, has been made.

- (1) Outstanding business and professional men and women have accepted membership on the Business and Finance Committee and the related committees on budget, accounting, pensions, and investments. Many of the wisest and most experienced executives and administrators among our clerical leaders also serve with the laity on these committees. The service rendered has been invaluable.
- (2) We acknowledge with appreciation the helpful contributions made during the biennium by the National Laymen's Committee and the National Laywomen's Committee through recruitment and active enlistment of men and women of character, ability and experience, most of whom were not previously related to any of the twelve bodies which formed the National Council of Churches. Today, many men and women originally recruited for the lay committees constitute the nucleus for the Business and Finance Committee. The national lay committees are largely responsible also for activating a program of special interpretation, and for securing added financial support.

- (3) We rejoice in the vitality of the General Department of United Church Women now operating through 1,848 local councils of church women, 48 state councils, plus councils in Washington, D. C., and Hawaii. Many thousands of women, through this General Department, are rendering unique service to the Council and to the advancement of Christ's kingdom on earth. It is estimated that this year the number of World Day of Prayer observances alone reached 15,000. World Community Day with peace and relief as its major emphases, and May Fellowship Day, which stresses the social responsibilities of Christian women in their local communities, the various states, and the nation as a whole, are steadily growing in significance. The contributions through offerings received on these days this year exceeded \$450,000 and provides support for some of the most appealing of all missionary projects in the Council's budget at home and abroad.

The work of United Church Women is an outstanding illustration of lay service firmly rooted locally and organically a vital part of the National Council's structure.

The General Department of United Church Men, organized two years ago, has made encouraging progress and offers promise of rich and rewarding service both locally and nationally.

Experience during the biennium clearly indicates that the General Departments of United Church Women and United Church Men and the two national lay committees have made and continue to make different though complementary contributions to the Council. The recruiting work of the lay committees involves relationship with the general officers and with the Nominating Committee. The financial activities of the lay committees are with the General Board, the Business and Finance Committee, and the Department of Finance.

It is our basic conviction that the ultimate method of securing that vital and effective degree of lay participation which the Planning Committee visualized must be through the complete integration of lay persons into the organic structure of the Council, including the General Assembly, the General Board, the various divisional, departmental and other functional units. In our references to "laymen" and "laywomen" we are thinking of the ablest leaders in all walks of life — devoted Christians — active participants in the life of their local churches — who are appointed or approved by their denominations for service in all phases of the Council's activities.

We recommend to the General Assembly

- (1) That prompt and favorable action be taken upon the proposal of the Committee on Constitution and Bylaws providing for the appointment of additional lay representatives by the denominations to the General Board on nomination of the Board. (This should speedily and materially correct the inadequacy of lay representation on the General Board.)
- (2) That the present lay committees be related as a National Laymen's Committee directly to the General Board until June 30, 1954, and during this period be urged to continue to strengthen the Council
 - (a) through discovery and enlistment of people of ability and consecration in all walks of life, who thus far have not been drawn into Council service
 - (b) through active promotion in all sections of the country of the recently initiated program of special interpretation and
 - (c) through continued assistance in securing new supporters for the Council's program and budget.
- (3) That the General Board consider as of that date whether it is necessary or desirable to establish a committee or committees to maintain liaison with business and professional or other groups for the purposes noted above.

In harmony with our previously expressed conviction that speedy and complete integration of lay workers into the structural life of the Council is and must be our goal, we call upon the General Assembly, the General Board, and the general officers of the Council to move with such determination and effectiveness that by June 30, 1954, there will be no need for a Lay Committee (as such) because such persons as would become its members will be actively working throughout the Council from top to bottom on a variety of policy, managerial, and program committees and boards where their experience and ability can be utilized to the fullest degree.

It is only by placing ourselves under the strict compulsions of a time schedule that the necessary degree of integration can be achieved. No layman or laywoman of ability, who is truly interested in the advancement of interdenominational co-operation through the National Council, should be lacking an adequate outlet for his or her services when there are so many different Council groups in need of all kinds of skills and experience. It is our task to channel all available lay power into these avenues of greatest usefulness.

**VII. Transcripts from Minutes of the Denver Meeting of the
General Assembly — December 10, 1952**

A. Action regarding fractional voting

VOTED to adopt the following recommendation:

That the General Assembly, by resolution, authorize all communions and urge those with six representatives or less on the General Board to double number of representatives and authorize those present to cast fractional votes totaling the number allotted to the denomination under the Constitution, and that the same authorization be extended to the six votes of the representatives on the General Board of the cooperative work of the churches in the various states and cities.

B. Action regarding lay participation in the life of the Council

Bishop Oxnam moved the adoption of the following recommendation concerning lay participation in the life of the Council:

- (1) That prompt and favorable action be taken upon the proposal of the Committee on Constitution and Bylaws providing for the appointment of additional lay representatives by the denominations to the General Board on nomination of the Board. (This and other recommendations listed elsewhere in this report should speedily and materially correct the inadequacy of lay representation on the General Board.)
- (2) That the present lay committees be related as a National Laymen's Committee directly to the General Board until June 30, 1954, and during this period be urged to continue to strengthen the Council
 - (a) through discovery and enlistment of people of ability and consecration in all walks of life, who thus far have not been drawn into Council service
 - (b) through active promotion in all sections of the country of the recently initiated program of special interpretation and
 - (c) through continued assistance in securing new supporters for the Council's program and budget.
- (3) That the General Board consider as of that date whether it is necessary or desirable to establish a committee or committees to maintain liaison with business and professional or other groups for the purposes noted above.

**VIII. Excerpts from Minutes of the General Board —
March 17, 1954**

VOTED

1. That, in order to encourage attendance at meetings of the General Board of local pastors, laymen, laywomen and youth, the Committee on Policy and Strategy consider the advisability of establishing a travel expense fund for the use of members of the General Board in attending meetings of the Board.
2. That, inasmuch as a proper balance of representation in the membership of the General Board is vital to the functioning of the National Council; and since the representation on the General Board of laymen and laywomen, not employed by church boards, and of local pastors and young people is at present inadequate, and since it was the intent that the provisions for fractional voting should correct this imbalance, provision be made by constitutional amendment, change of by-laws or otherwise, to the effect that fractional voting shall be permissible only for the purpose of correcting imbalance.
3. That the principle of assignment of each member of the General Assembly to a Divisional Assembly be extended to include other members of the General Board who are not members of the General Assembly and of alternates and fractional voters. (Article X, Section 4 of the Constitution).
4. That, in view of the fact that the report of the Committee on Appraisal of Programs and Budgets called upon "the General Assembly, the General Board, and the general officers of the Council to move with such determination and effectiveness that by June 30, 1954, there will be no need for a Lay Committee (as such) because such persons as would become its members will be actively working throughout the Council from top to bottom on a variety of policy, managerial and program committees and boards where their experience and ability can be utilized to the fullest degree" and since this goal has not been completely achieved the National Lay Committee be continued to June 30, 1955. It is understood that the functions of the National Lay Committee will continue to be those set forth in the report of the Committee on Appraisal of Programs and budgets:

- “... strengthen the Council
- (a) through discovery and enlistment of people of ability and consecration in all walks of life, who thus far have not been drawn into Council service
 - (b) through active promotion in all sections of the country of the recently initiated program of special interpretation and
 - (c) through continued assistance in securing new supporters for the Council's program and budget.”
5. That, in view of the expressed interest of the members of the National Lay Committee in the evangelistic, missionary, education and service aspects of the Council's work and the fact that the members of the Committee appear to be less adequately related to these fields of operation, the administrative officers of the Council be requested, in consultation with the officers of the committees of the Divisions and Departments concerned, to expedite the inclusion of members of the National Lay Committee in the assemblies, boards and committees of these Divisions and Departments as well as in other organizational units of the Council prior to June 30, 1955. This is not to be interpreted as lessening our concern to integrate these persons into the General Departments of United Church Men and United Church Women and to utilize them in general committees and in the Division of Christian Life and Work.
6. That the President of the National Council be asked to call a conference of leaders of the National Lay Committee with officers and staff and other leaders of the Council; the conference to last long enough for leisurely discussion of the real differences that appear to be among us as to the best way to include and utilize the energies, interests and abilities of the National Lay Committee and of other able lay people who are not active in the regular organization of the churches or of the Council.

INFORMATION

The Subcommittee on Internal Council Structures of the Committee on Study and Adjustment took the following actions which the Committee on Study and Adjustment shares with the General Board as items of information:

VOTED that the Committee on Internal Council Structures has learned with great satisfaction that the chief executive officers of the Council have well in hand plans to bring to the attention of the denominations, the full use of the fractional voting procedure and that those of us on this committee who represent the denominations pledge ourselves individually to bring this matter immediately to the attention of the executives of our respective denominations.

VOTED that the Committee on Internal Council Structures expresses the appreciation of the National Council to the National Lay Committee for the spirit and effort which its members have shown in their splendid support of the life and program of the National Council.

**IX. Excerpts from the Workbook of the Third General Assembly,
Boston, November 28-December 3, 1954**

**G. Participation of Laymen and Laywomen in the Operation of
the National Council**

1. VOTED GB-3/17/54

That, in order to encourage attendance at meetings of the General Board of local pastors, laymen, laywomen, and youth, the Committee on Policy and Strategy consider the advisability of establishing a travel expense fund for the use of members of the General Board in attending meetings of the Board.

2. VOTED GB-3/17/54

That, inasmuch as a proper balance of representation in the membership of the General Board is vital to the functioning of the National Council; and since the representation on the General Board of laymen and laywomen, not employed by church boards, and of local pastors and young people is at present inadequate, and since it was the intent that the provisions for fractional voting should correct this imbalance, provision be made by constitutional amendment, change of bylaws or otherwise, to the effect that fractional voting shall be permissible only for the purpose of correcting imbalance. (5 no's recorded)

3. VOTED GB-5/17/54

That, in view of the fact that the report of the Committee on Appraisal of Programs and Budgets called upon "the General Assembly, the General Board, and the general officers of the Council to move with such determination and effectiveness that by June 30, 1954, there will be no need for a lay committee (as such) because its members

will be actively working throughout the Council from top to bottom on a variety of policy, managerial, and program committees and boards where their experience and ability can be utilized to the fullest degree" and since this goal has not been completely achieved the National Lay Committee be continued to June 30, 1955. It is understood that the functions of the National Lay Committee will continue to be those set forth in the report of the Committee on Appraisal of Programs and Budget:

"... strengthen the Council

- (a) through discovery and enlistment of people of ability and consecration in all walks of life, who thus far have not been drawn into Council service.
- (b) through active promotion in all sections of the country of the recently initiated program of special interpretation and
- (c) through continued assistance in securing new supporters for the Council's program and budget."

4. VOTED

GB-3/17/54

That, in view of the expressed interest of the National Lay Committee in the evangelistic, missionary, education and service aspects of the Council's work and the fact that the members of the Committee appear to be less adequately related to these fields of operation, the administrative officers of the committees of the divisions and departments concerned, to expedite the inclusion of members of the National Lay Committee in the assemblies, boards, and committees of these divisions and departments as well as in other organizational units of the Council prior to June 30, 1955. This is not to be interpreted as lessening our concern to integrate these persons into the general departments of United Church Men and United Church Women and to utilize them in general committees and in the Division of Christian Life and Work.

5. VOTED

GB-3/17/54

That the president of the National Council be asked to call a conference of leaders of the National Lay Committee with officers and staff and other leaders of the Council; the conference to last long enough for leisurely discussion of the real differences that appear to be among us as to the best way to include and utilize the energies, interests and abilities of the National Lay Committee and of other able lay people who are not active in the regular organization of the churches or of the Council.

APPENDIX: SECTION 5

THE TEN PURPOSES OF THE NATIONAL LAY COMMITTEE

Adopted by the Philadelphia meeting, June 26, 1951

1. To provide the vehicle through which the Council's General Department of United Church Women and General Department of United Church Men can be brought more closely together, and therefore unite efforts in many places and learn from and support each other.
2. To help bring the laity's point of view into more complete partnership with the clerical.
3. To assist in inculcating in the minds and hearts of the lay men and lay women of Protestantism a fuller realization of their responsibilities for the work of the church.
4. To help lay men and lay women to bear a stronger Christian witness and render more effective Christian service in their daily lives and work.
5. To work with the two "lay departments" in planning community cooperation between the laity and the ministers of local churches of various denominations.
6. To work with the two "lay departments" in planning cooperation in solving those problems in the community in which Christian action should be assumed to appear, or in which informed Christian opinion should move to produce betterment.
7. To work with the two "lay departments" in bringing the laity's point of view to the General Board in the matter of the Council's proposed social and economic statements in advance of the presentation of such statements to the General Board.

8. To collaborate with the General Department of United Church Men and the General Department of United Church Women as well as with the Committee on Business and Finance in securing the assistance of lay persons with special insights and skills in this area of activity.
9. To work with the Committee on Business and Finance in the cultivation of current financial support from foundations, corporations and other organizations as well as from individuals; to cultivate both current fund and permanent fund support through annuities and bequests.
10. To work with the General Department of United Church Women and the General Department of United Church Men in making count in the largest possible measure the Council's presentation of the Christian Gospel through the use of all communications media and techniques to the end that:
 - (1) Church members may more readily understand and accept the claims of the Christian message.
 - (2) Non-church members may be reached with the Christian message in a way that is intelligible and persuasive to them.

APPENDIX: SECTION 6

REPORT BY MR. J. HOWARD PEW

CHAIRMAN OF THE NATIONAL LAY COMMITTEE

TO: The Organization Meeting of the
Committee on Business and Finance
National Council of the Churches
Hotel Roosevelt, New York
October 17, 1951

Chairman Hook, Officers and Staff of the National Council, and Men and Women Members of the Council's Committee on Business and Finance:

It is a very real privilege for me to appear here today and report to you on the activities of the National Laymen's Committee. I am persuaded that what your Committee and ours accomplish in the years ahead, will determine in no small measure the success of the National Council. It is my conviction that the National Council of the Churches of Christ in the U.S.A. is destined to become the greatest organizational effort in the history of American Protestantism.

You will find that my report is largely devoted to a discussion of fund raising. This has been done because fund-raising is a responsibility which must somehow be shared by our respective committees.

While the National Council started to function as of the first of this year, our Laymen's Committee was not organized until the beginning of the summer holidays, the last of June. It was then that we were told the Council must raise \$600,000 before January 1952 in order to finance the operations which had been undertaken. Our Committee was urged to take the responsibility of raising the money for the first year's operations, because it was felt that your Committee on Business and Finance could not organize and conduct such a fund-raising campaign within the calendar year. So our Laymen's Committee undertook this campaign after consultation with Mr. Hook, who had just accepted to serve as your Chairman.

Now, at the outset of this report let me explain that the National Laymen's Committee sees its primary responsibilities to the National Council in the fields of policy-making and program assistance. Its fund-raising responsibilities are secondary, of course, to those being assumed from this day forward by the Council's Committee on Business and Finance. It is our duty, as

we see it, to make our collective skills, experience and advice available to the Committee on Business and Finance and to all other committees of the National Council.

Our Committee, at the time of the June meeting, contained 76 men and 17 women, a disparity which has been rectified to a large degree since, and this group adopted a list of 10 purposes or "principles." Purpose Number Nine affects directly our relationship to this honorable body. It reads as follows:

"To work with the Committee on Business and Finance in the cultivation of current financial support from foundations, corporations and other organizations as well as from individuals; to cultivate both current fund and permanent fund support through annuities and bequests."

Further, on June 26, 1951, our Committee VOTED:

"That congratulations, best wishes and a promise of all possible assistance be forwarded from this Committee to Mr. Charles R. Hook, new Chairman of the Council's Committee on Business and Finance."

Thereafter, the Chairman presented the Council's budget, stating that he had studied it carefully, aided by many conversations with the Council's executives, and that he felt that such a background gave him sufficient reason to endorse it unqualifiedly. The Chairman noted that even at that time, 30 National Laymen's Committee members were also members of the Council's Committee on Business and Finance. He stated also that this Budget for 1951 has been "at work" for the past six months, had been accepted by both denominational executives and the General Board at Cleveland last December, and therefore felt that the Committee could go on from this point to make plans for raising the "undesignated gift support" called for.

Mr. Hook had wired our Committee as follows:

"Regarding your telephone message this morning. Have just finished conference with Dr. Ross. Have reviewed the proposed budget and the necessity of raising the additional funds to carry out program that was approved by the General Board at Cleveland last December. New Committee on Business and Finance not yet completed therefore think it impossible to contact enough members to be of any value in approving budget which already has the approval of the General Board. I am satisfied that it is necessary to raise the funds indicated in the six months estimate being presented today to your Committee. Hope your Committee can proceed to organize and raise the necessary funds.

(signed) Charles R. Hook"

In the discussion which followed, the conviction was stated and generally supported by those present that as a matter of principle the budget should be further reviewed and approved by the members of both the National Laymen's Committee and the Committee on Business and Finance prior to any attempt to raise funds. The purpose of such further review was that of ascertaining whether it was a sound budget from the viewpoint of laymen.

The Chairman explained then that the situation for 1951 was an unusual one since a budget had had to be adopted at the time of the merger in Cleveland before either the National Laymen's Committee or the Committee on Business and Finance could be organized, and stated further that the various sections of the budget had been reviewed carefully and approved by the business and finance committees of the twelve merging agencies. Further discussion, however, recorded the conviction that it would be helpful to have not only the judgments of the Messrs. Hook and Pew regarding the soundness of this budget but also a further review and endorsement by subcommittees appointed by both these Chairmen. The following action was taken:

"VOTED: That a special committee be appointed to consult with the Committee on Business and Finance, or a subcommittee thereof to (1) examine the budget to determine whether the stated needs are justified, with power to approve for our purposes of fund-raising and (2) to bring in plans for the work of this Committee in raising the "new undesignated gift support."

On July 27, 1951, the Chairman was able to mail letters to all members of the National Laymen's Committee, reporting the following steps taken to implement this resolution:

1. At our request, Mr. Charles R. Hook, Chairman of the Council's Committee on Business and Finance, appointed these persons to examine the Council's Budget:
 - (1) Lem T. Jones, Chairman
 - (2) Jasper E. Crane
 - (3) Mrs. Douglas Horton
 - (4) Mrs. Lois B. Hunter
 - (5) Harper Sibley
 - (6) Dr. Harold E. Stassen
2. Your Chairman appointed the following members of the National Laymen's Committee to consult with the foregoing subcommittee of the Council's Business and Finance Committee:

- (1) Clifford H. Ramsey, Chairman
- (2) Mrs. Vashti Burr Whittington
- (3) Dr. Ralph C. Hutchison
- (4) J. Warren Marshall
- (5) Hon. Marion E. Martin

The Joint Report of the two subcommittees is as follows:

- "A. The budget is sound, from all points of view. It is a combination of the budgets of several constituting agencies; it has been studied and checked by the several governing bodies of these constituting agencies, and was presented by the Council's General Board to the Cleveland Constituting Convention, where it was given the official approval of the 29 denominational bodies constituting the Council. It has been in effect, therefore, continuously, the first six months of the present year.
- "B. It is found that 85% of the funds needed to support the Council's \$4,435,000 budget are practically assured from the sources formerly available to the twelve merging agencies.
- "C. It is found that only 19.6% of the past established support of the merging agencies has come from gifts of individuals, foundations and business organizations. It is therefore evident that this percentage must be greatly increased if the Council is to bring the Gospel to the nation's 30,000,000 unchurched and be a vital force in world evangelization.
- "D. It is found that the Council should have \$600,000 of new gifts this year in order to have a balanced budget. This budget comprehends many activities.
- "E. Our subcommittee members urge the Council's executive officers to concentrate their time on an effective merger of the agencies involved and in establishing a sound administration of the seventy-odd departments. It is believed that one of our most effective services as laymen is to relieve the executive officers from the additional worry about this financial load, especially during the first crucial year of the nation's greatest Protestant effort.
- "F. We therefore report our conviction that the stated needs covered by the budget are justified and we approve the budget and recommend that the National Laymen's Committee proceed with the raising of the needed \$600,000."

Plans for raising of these funds have been materializing as follows:

- (1) On August 22nd, the Chairman wrote to all members of the National Laymen's Committee requesting that each one assemble and forward to him the names of foundations in his area with which the sender's name might have weight. The idea was that two appeals could go to each of these foundations, one from the Committee's Chairman and the other from the local member. Result: 54 Committee members have responded to this letter and 438 names of foundations received. Approximately one-third of this number have received the Council's appeal from two sources, and the remaining two-thirds are being mailed shortly.
- (2) Personal calls have been made on approximately 25 foundations, and eight others have made appointments to hear the Council's story of both achievements and needs.
- (3) Letters to corporations to the number of 610 are "in process," dated November 5, 1951. These letters will carry the picture story seen in the Council's new pamphlet, as well as the appeal for funds. Local members of the National Laymen's Committee are standing by to follow up the Chairman's letter with another appeal from the local area.
- (4) Admiral Ben Moreell and Colonel Robert Downie, both of Pittsburgh, are collaborating on personal letters to more than a hundred business concerns in the Pittsburgh area, appealing for funds for the Council.

Mr. Chairman, as I close this report, I know you will be interested in the fact that the National Laywomen's Committee held its organization meeting at Hotel Biltmore, New York, on September 18th, under the Chairmanship of Mrs. Lois B. Hunter, and that its roster, still incomplete, contains 50 dedicated women members. The National Laymen's and Laywomen's Committees now number 124 members in 28 states, ready to work together in behalf of the Council. We shall continue to add to this number, and try to cover the remaining states, up to the number of 170, which means 85 men and 85 women. It is my opinion that this is one of the outstanding groups of laypeople ever assembled in Christian fellowship, and we are all on record as believing that this new National Council merits our strongest support. I repeat the promises of assistance made to you last June, Mr. Chairman.

Respectfully submitted,

(sgd.) J. HOWARD PEW

APPENDIX: SECTION 7
REPORT OF THE COMMITTEE OF REFERENCE
TO THE GENERAL BOARD

Adopted by General Board June 11, 1952

In accordance with authorization given by the General Board on March 21, 1952, the President of the Council appointed the following to serve on the Committee of Reference in connection with the consideration of "pronouncements" or "studies" submitted by Divisions of the Council:

Luther A. Weigle, Chairman
G. Pitt Beers
Mrs. Douglas Horton
Mrs. Norman Vincent Peale
J. Earl Moreland
Hermann N. Morse
H. Torrey Walker

In the action taken by the General Board in providing for a Committee of Reference, the following statement of the function of the Committee was made by the General Board:

"There shall be a Committee of Reference, consisting of from five to nine members of the General Board, appointed by the President, the responsibility of which shall be to review the manuscripts of all studies undertaken in accordance with the foregoing paragraph. The committee shall be authorized to determine in each case whether the manuscript is of such character that it may properly be issued by authority of the Division concerned or whether it has the characteristics of a pronouncement or statement which requires its consideration and approval by the General Board."

The Committee of Reference, at its meeting on May 26, 1952, reviewed the following two documents:

"A Preliminary Study of the Churches and Agricultural Policy: for discussion in the churches"

"Christian Responsibility Towards Some Ethical Problems in Inflation: a document for study and discussion"

The manuscripts on these subjects were prepared by the Department of the Church and Economic Life to be issued for study and discussion in the churches. The decision of the Committee of Reference is that these documents fall within the classification of documents which "may properly be issued by authority of the Division concerned" since they are "for the purpose of guiding study and discussion."

LUTHER A. WEIGLE, *Chairman*

APPENDIX: SECTION 8

REPORT OF SPECIAL COMMITTEE AUTHORIZED BY THE GENERAL BOARD (NOVEMBER 28, 1951) TO STUDY AND REPORT ON PROCEDURES FOR DEALING WITH STATEMENTS INVOLVING TECHNICAL PROBLEMS

Final Report as Adopted by General Board, March 21, 1952

The following is an extract from the minutes of the meeting of the General Board held November 28, 1951, in connection with the presentation of a Statement on Christian Responsibility toward Ethical Problems in Inflation:

"Bishop Sherrill raised a question on whether the General Board can or ought to take action on a variety of complicated questions and suggested that pronouncements of the General Board be kept to a minimum of subjects on which general agreement can be readily reached. However, some guidance is needed in many of these fields. He then suggested that we frankly recognize this problem and therefore authorize the appointment of a committee to confer and study the matter of whether a procedure can be worked out whereby such statements can be made without implicating the General Board and that this committee report to the next meeting of the Board. It was 'VOTED to appoint a committee of five to confer with this Department and with other Divisions and Departments as may be needed, to work out a plan of procedure and report back to the next Board meeting.'"

The President of the Council appointed the following as members of the Committee: Dr. Hermann N. Morse, Chairman; Mr. John L. Lovett, Dr. J. Earl Moreland, Rt. Rev. Frank W. Sterrett, Mrs. Anna C. Swain, Mr. H. Torrey Walker, Dr. Luther A. Weigle. Following the death of Mr. John L. Lovett, Mr. Jasper Crane was appointed a member in his place.

The committee held an initial meeting on January 10 and at that time conferred with representatives of the Division of Christian Life and Work and the Department of the Church and Economic Life. Subsequently, there was conference with representatives of other units and with various individuals. The committee held a second meeting on January 29, and presented a preliminary report on January 30th, copies of which were distributed with the minutes. The committee held a final meeting on March 20th and herewith presents its final report.

I. Constitutional Provisions

The following appear to be the pertinent provisions of the Constitution of the Council:

Article V — Functions

"The functions of the Council shall include the following:

- "1. The general oversight and coordination of the whole field of work of the Council and of its Divisions and other units.
- "2. All actions and utterances of the Council in representation of the cooperating churches.
- "3. Basic studies of fields of common interest to the churches.
- "4. The safeguarding for each Division of the fullest measure of autonomy consistent with presenting a united front and a mutually-supporting program.
- "7. General relations with the public and with governments, either directly or through one or more of the Divisions."

Article X — Divisions

- "2. Each Division shall have the primary responsibility, subject to the provisions of Article V, Section 1 of this Constitution, for developing the basic philosophy and the requisite programs and procedures within its assigned field . . .
- "3. Each Division may establish and maintain direct relations with the church boards and agencies corresponding to its field of operation, and with other organizations carrying closely related interests.
- "6. Within the limitations of the Constitution of the Council and of such general actions as may be taken by it, each Division will have substantial autonomy. (It is specified that 'no Division, without specific authorization, shall take actions which impinge upon functions of the Council itself.')"

(There are provisions in Articles XI and XII with reference to the responsibilities of General Departments, Joint Commissions and Joint Departments for basic philosophy and program.)

We believe that the obvious intent of these provisions is to guarantee to the program units of the Council a substantial measure of freedom in dealing with interests, problems and objectives within their respective spheres of responsibility, while reserving to the Council itself full authority to determine the limits of those spheres and their bearing one upon another, and to approve of actions or utterances which explicitly or by clear implication commit the Council as a whole. In this connection it should be noted that the program units are representative of as many denominations as is the Council but that, in general, they are more representative of the functional than of the ecclesiastical organizations of the denominations.

II. Practical Considerations

The following are among the practical considerations which should be taken into account:

1. If anything significant is to be accomplished within those functional areas of service which are the principal reason for the existence of the Council and if we are to hold the interest and support of the strongest leadership in these fields, the program units must be accorded a reasonable freedom in developing and expressing a basic philosophy for their work and in making objective studies of issues with respect to which it is important that facts be analyzed and a Christian point of view discovered.
2. When responsible groups are assembled in duly authorized conferences or assemblies they should have freedom in formulating and expressing their convictions and conclusions, provided it is made clear that they are speaking only for themselves and are not speaking for the Council.
3. Few, if any, question the need to impose proper safeguards in relation to any pronouncements or statements which purport to have the approval of the Council as a whole or to be utterances made on behalf of and as representative of the cooperating churches.

4. We have come to the clear conviction that it would be wise, as a matter of policy, for the General Board to limit the number of occasions on which it makes a pronouncement in the name of the Churches and to confine such pronouncements to those matters in connection with which there is an unmistakable ethical or religious concern and which seem to require an utterance by the Church. We are also clear in our own minds that it is highly desirable not only to permit but to facilitate the preparation and circulation throughout the constituency of the Council of objective studies and analyses of contemporary problems which have some ethical or religious bearing and on which it is important for the representatives of the Churches to be more thoroughly informed as an aid to the formulation of opinions and judgments. Such studies, to have maximum value, should clearly set out the various points of view held by competent and sincere persons. Such studies need not necessarily attempt to arrive at a single conclusion. In this connection we feel strongly the need to protect the right of responsible groups within the Council to be heard on important, even if controversial, issues, but in such a manner that what they say will not be assumed to represent the point of view of the Council unless the General Board so authorizes.
5. It seems to the Committee important that a distinction be made between (a) pronouncements or statements which are designed to express a common mind of the Churches on some subject with respect to which it is deemed desirable to set forth a position in the name of the Council on which the Churches take a stand, and (b) studies and analyses of subjects which involve difficult technical aspects as well as moral judgments and which are for the purpose of guiding study and discussion to assist the membership of the Churches to arrive at as much of a common mind as possible.

III. Recommended Procedure

The Committee recommends the adoption of the following as the procedure of the Council for the remainder of this biennium:

- 1) Pronouncements or statements on any matter within the scope of the Council may be presented to the General Board by any Division or other major unit, for the consideration and action of the General Board. Only such documents, after consideration and approval by the General Board, are to be considered or referred to as official statements of the Council. Where action is desired by the General Board, copies of the proposed pronouncement or statement shall normally be furnished the representatives of all Divisions and other major units and sent to the members of the General Board well in advance of the meeting at which it is to be considered with the request that, if possible, suggested amendments be submitted to a designated office before a certain date so as to enable the respective Division or other sponsor of the statement to prepare a revised draft.
- 2) A Division or other major unit which proposes to make a study or analyses of the type referred to in II 5(b) shall, at the time of the initiation of the project, report to the General Board for information as to the nature, scope and procedure of the proposal. It shall be assumed that, such a report having been made to the General Board, the Division is authorized to proceed unless exception is taken to it by the General Board.
- 3) There shall be a Committee of Reference, consisting of from five to nine members of the General Board, appointed by the President, the responsibility of which shall be to review the manuscripts of all studies undertaken in accordance with the foregoing paragraph. The committee shall be authorized to determine in each case whether the manuscript is of such character that it may properly be issued by authority of the Division concerned or whether it has the characteristics of a pronouncement or statement which requires its consideration and approval by the General Board.
- 4) This procedure if approved, shall be reported to the Committee on Appraisal of Program and Budgets for its consideration in relation to the field of study of that Committee.

Respectfully submitted,

H. N. MORSE, *Chairman*

APPENDIX: SECTION 9

READING THE BIBLE IN THE PUBLIC SCHOOLS

**Report of the special Study Committee appointed by
Mr. J. Howard Pew, Chairman of the Lay Committee
in accordance with the action of the Executive Committee at its
meeting in New York, January 28, 1953.**

Presented April 11, 1953 at Hershey, Pa.

The following were appointed to serve on the Study Committee:

Dr. H. Roe Bartle, Attorney, Kansas City, Mo.

Hon. Marion E. Martin, Commissioner of Labor and Industry, State of Maine, Augusta, Maine.

Dr. Stanley High, Senior Editor, *Reader's Digest*, New York, N. Y.

Mrs. Clifford Heinz, Pittsburgh, Pa.

Mr. H. Theo. Tatum, Principal, Roosevelt School, Gary, Ind.

Mrs. Lois B. Hunter, Vice-Chairman National Lay Committee, New York, N. Y.

Mr. R. J. Wig, Chairman of Study Committee, San Marino, California.

An all day meeting was held at Hotel Biltmore in New York, on March 5th, 1953 which was attended by all members of the committee except Mrs. Clifford Heinz who was absent on account of illness.

The following were invited and met with the committee:

Dr. E. Urner Goodman, General Director, Department of United Church Men, New York, N. Y.

Dr. R. H. Martin, Research Consultant, Pittsburgh, Pa.

A tabulation of these data as presented to the Study Committee revealed the following:

1. There are 8 states in the United States which prohibit the reading of the Bible, or religious exercises in the public schools. These states are all adjacent to, or west of the Mississippi River. These are the only states in which there can be no authorized Bible reading.

2. There are 11 states in which the law is silent on Bible reading, or religious exercises and there appear to have been no rulings regarding Bible reading, either by the attorney generals, or the courts. In two of these 11 states there appears to be no Bible reading in the schools and in the others it is done in varying degrees. These states are all in the east except Oregon and Missouri.
3. There are 11 states in which the law is silent but the attorney generals have ruled favorably on the reading of the Bible in the public schools. In 6 of these 11 states, however, there is practically no Bible reading and in the other 5 only little Bible reading. Eight of these 11 states are west of the Mississippi River and 3 near the Great Lakes.
4. Six states have enacted laws permitting the use of the Bible and other religious exercises without making it mandatory. Its use in these states varies depending upon the teacher, or local school board. In some of these states little or no Bible reading is done. These states are in the middle west and south.
5. In 12 states religion is recognized as having a place of importance in the public educational program and these states have enacted laws requiring religious exercises and/or Bible reading in the classrooms. All of these 12 states are east of the Mississippi River, except Idaho and Arkansas. Such inquiries as were made of teachers and school boards, indicated general satisfaction with Bible reading and there was no dissatisfaction or serious objections or complaints expressed by any of the groups.

While the above represents the actual status of legislation, the attorney generals of some states and board of education, as a result of the Supreme Court decision in the McCollum case in Illinois, have cautioned their teachers against the reading of the Bible although there may be no legal restriction in the state law.

The Committee spent some time in discussing data and reviewing many phases of the various elements involved in Bible reading in our public schools.

Following is a summary of the committee's study of available data.

1. Religion in America, founded on the Holy Bible, is an indispensable part of the life of its citizens and is requisite for the maintenance of a free and enduring democracy.

2. Secularism has been increasing progressively during recent generations.
3. The increased tempo of modern life, with the transfer of social activities and fellowship from the home and church to outside agencies, has decreased the opportunity for inculcating spiritual values and religious emphasis.
4. It is estimated that in excess of 25 million of the youth of America, its future citizens, are receiving no religious training from our churches, and little or no wholesome religious enlightenment from other sources.
5. The education of youth in all phases of life is now, in greater measure than ever before, the responsibility of the public schools.
6. The increasing rate of transfer of the supervision of public education from parental authority to organized professional groups of educators, who are under ever-increasing secular pressures, has resulted in growing neglect of the importance of teaching moral and religious values.
7. It is the responsibility of the state to provide for its youth during the period when they are under its care, the environment for the instilling of moral and religious values of our democracy. Recognition of the importance of the Bible and its teachings is essential.
8. There is great ignorance, countrywide, as to how Bible reading or other religious exercise may be best provided within the limitations of our Federal Constitution.
9. There is need for specific information on the methods followed in Bible reading in the states where there appears to be general satisfaction and acceptance of what is done.

What Briefly is the History of the Bible in the Public Schools

From the very beginning of the public school system in America until 1870 the Bible was in daily devotional use in the public schools of all states according to Dr. W. S. Fleming.

Beginning with 1870 the Bible was gradually taken out of the schools of one state after another due largely to disputes over sectarianism, and design on the part of a few opposed to the Bible, and neglect on the part of many, particularly church people. By 1900 there were few states which did not have restrictive laws on religious exercises and Bible reading in the public schools.

Subsequently there was a realization of the need of returning the Bible to the public schools and between 1913 and 1930 eleven states passed legislation requiring Bible reading and other states followed with legislation as previously reported.

What is Now Being Done About Reinstalling the Bible in the Public Schools

There are a number of organizations which have been actively promoting the return of the Bible to the public schools among which the following were reported:

The National Reform Association of Pittsburgh, Pa., which was founded in 1867 and has been active for many years in promoting the return of the Bible to the public schools and has been helpful in educating citizens to formulate legislation. This organization has published several well-documented publications for this purpose.

The International Council of Religious Education has had a special committee on Religion and Public Education giving consideration to this subject since 1947. They issued a report in 1949 setting forth suggestions for program activity.

Other organizations such as the American Council of Education, the Gideons and the General Federation of Women's Clubs are reported to have participated in furthering this cause.

Conclusion

It was the conclusion of your committee that every opportunity should be employed for the teaching of moral and spiritual values to the youth of America. The Bible is the book on religion and morals recognized throughout American history and its reading in the public schools is necessary if we are to preserve those spiritual values upon which the United States of America was founded.

Recommendation

It is the recommendation of your committee that the necessary steps be taken to set up a permanent committee of the Lay Committee to assume responsibility of providing ways and means for assembling and compiling reliable, factual information on actual experiences of Bible reading in the public schools of the various states.

The Committee could be a most helpful resource agency to supply information to all the interested groups of the National Council of Churches, such as the Department of United Church Men, the Department of Christian Education and to groups outside of the National Council interested in furthering this cause.

APPENDIX: SECTION 10
READING THE BIBLE IN THE PUBLIC SCHOOLS
Submitted for discussion to the General Department of
United Church Men by the
Hon. Walter H. Judd, M.D., Chairman
Subcommittee on Christianity and Freedom of the
National Laymen's Committee

Our beloved nation was born under God. As nearly as human frailties permit, this nation has been building through all of its years under God. Our most important American tradition is our Christian conviction that every person is precious because he is a child of God, endowed by his Creator with inalienable rights. Such rights, "life, liberty and the pursuit of happiness" are safe only in a society which acknowledges God, the source of all life and the author of all freedom.

"This is a religious nation," said our Supreme Court in a never-dissented-from decision in 1912, and it quoted overwhelming evidence from the nation's Great Documents to prove that "... there is no dissonance in these declarations. There is a universal language pervading them all, having one meaning. These are not individual sayings, declarations or private persons. They speak the voice of the entire people . . . this is a Christian nation." Further, this Court stated: "If we examine the Constitution of the various states, we find in them a constant recognition of religious obligations. Every Constitution of the states contains language which directly or by clear implication recognized a profound reverence for religion, and an assumption that its influence in all human affairs is essential to the well-being of the community."

Typical of this nation-wide recognition of the place of religion is this excerpt from the laws of the State of Maine: "To insure greater security in the faith of our fathers, to inculcate into the lives of the rising generation the spiritual values necessary to the well-being of our and future civilizations, to develop those high moral principles essential to human happiness, to make available to the youth of our land the Book which has been the inspiration of the greatest masterpieces of literature, art and music, and which has been the strength of the great men and women of the Christian era, there shall be, in all the public schools of the state, daily or at suitable intervals, readings from the Scriptures, with special emphasis on the Ten Commandments, the Psalms of David, the Proverbs of Solomon, the Sermon on the Mount, and the Lord's Prayer."

No doubt was expressed nor felt, apparently, by the authors of this Maine Law that "*rising generations*" would receive instruction about their spiritual heritage. It was evidently presumed that each succeeding generation would prepare for its responsibilities with the Bible in its hands; it would add its share to the nation's trust fund of religious understanding, appreciation and tradition.

Many are the voices raised down the years about the importance of the Bible to our youth. Woodrow Wilson's words are fitting: "There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of our schooling and all our thought the incomparable and unimpeachable Word of God." At another time, Wilson said: "America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the Holy Scriptures." Thomas Jefferson was fond of quoting: "Religion is the Alpha and Omega of the moral law." And Daniel Webster: "To preserve the government, we must preserve morals. Morality rests on religion." Theodore Roosevelt said: "A man trained in mind but not in morals is a menace to society." Charles W. Eliot: "Nobody knows how to teach morality effectively without religion. Exclude religion from education and you have no foundation upon which to build character." Abraham Lincoln said: "In regard to the great Book, I have only to say that it is the best gift which God has given man. But for it, we could not know right from wrong." Frederick Harris Brown, Chaplain of the U. S. Senate: "We are tragically strangling our educational system by leaving out the fundamental meaning of life itself — God. America is doomed on all counts unless, to use Lincoln's phrase, it goes forward 'under God.'" H. G. Wells: "Education is the preparation of the individual for society, but his religious training is the core of that preparation." William Lyon Phelps summarized: "Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our art, our ideals come more from the Bible than from all other books put together."

Yet today, and progressively for the last two decades and more, we, the "religious nation" of the Supreme Court's decision, have been eliminating the reading of the Bible from our public schools. And, in our very souls, we know that without the Bible we cannot build moral standards in nor expect Christian behavior from boys and girls, men or nations. Without the Bible, we are failing to arm our boys and girls for the moral and spiritual battles they face personally and as Christian citizens.

Our country and our free society were founded on the belief

that there is a God; that there is a moral order in the universe; that there are such things as right and wrong, good and evil, truth and falsehood; that there are moral laws which men — and nations — can no more violate with impunity than they can the laws of gravity or electricity; and that while man is indeed the smartest of the animals, he is also something more — he is a child of God, and therefore a part of God. Because man is a part of God, he is capable of becoming more and more like God, if he is willing to respond to God's loving quest for him. How can our boys and girls, our young men and women know that they are children of God — know about God's loving quest for their souls, their sacred honor, without a Bible in their hands? Dr. Henry L. Smith of Washington Lee University has said truly:

“Let but one generation of American boys and girls be rightly trained in body, mind and spirit, in knowledge and love and unselfishness, and all the knotty problems of our American life, social, economic and political would be far on the road to complete solution. Let the training of but one generation be wholly neglected and our civilization, losing its art, science, literature and religion would be far on the road to primeval savagery.”

There is surely hope for a people who still assert their faith in God at every turn and in every crisis. All of us can list ways in which our national faith in God is being made visible every day. As a matter of course, we send chaplains to our youth in the nation's armed serves at home and overseas. Many of these young people are introduced to this Christian nation's religious background and roots for the first time when they enter the armed forces. Could any facet in American life today project with more force the problem of our public schools without God?

Our leaders, taking office, swear allegiance to God and country with one hand on the Bible. Will the basis of our new President's inauguration — his hand on the Bible — be meaningless gesture to thousands upon thousands of our children and young people? With what wonder must these children from public schools without Bibles visit our Library of Congress and see the displays of all of our Presidents' Bibles! How can they understand the reasons why God's name is repeated so consistently in our nation's shrines, in our public assemblies, on our coins, in our patriotic song, the public addresses of our great orators, and in our nation's Great Documents, typified by the high spirit of dedication in our deathless Declaration of Independence?

Time is far gone. As a nation, we feel an alien philosophy both within and without which says there is no God, and its fol-

lowers act accordingly. We, on the other hand, secure in the knowledge that all men are children of God, realize that we, our children and our children's children must face this alien philosophy with the Bible in our hands. We see clearly the challenge of this hour.

The Bible, textbook on ethics; the Bible, textbook on human freedom; the Bible, textbook on hope, on faith, on love; the Bible, God's great gift to man — the Bible must again assume its cherished place in the public schools of America.

Just what is the Bible's situation today in our public schools? A survey of the forty-eight states completed this last week shows that the reading of the Bible on every school day is required by law in twelve states:

Alabama, Arkansas, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania and Tennessee.

Eight of our states prohibit the reading of the Bible in the schools:

Arizona, California, Illinois, Louisiana, Nevada, South Dakota, Washington and Wisconsin.

Seventeen of our states are silent about the matter of reading the Bible in the public schools. This silence of state governments places the full responsibility upon each local school board to decide whether the Bible shall be read in the public schools. These are the "silent states":

Connecticut, Indiana, Maryland, Missouri, Montana, Nebraska, New Hampshire, New Mexico, North Carolina, Ohio, Oregon, Rhode Island, South Carolina, Utah, Vermont, Virginia and West Virginia.

Eleven of our states will "permit" the decision of any local school unit to read the Bible. The statute of the state of Kansas is informative:

"No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of a city but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures without note or comment."

These are the "permissive" states:

Colorado, Iowa, Kansas, Michigan, Minnesota, Mississippi, New York, North Dakota, Oklahoma, Texas, Wyoming and (District of Columbia).

All of this publicly registered difference of opinion in our forty-eight states causes today's mothers and fathers to ask:

Historically, how does it happen that twelve of our states require the reading of the Bible, when eight others expressly prohibit it? Why are twenty-eight of our states in the twilight zone between these two directly opposed opinions?

Is hostility to religion implied on the part of our federal government? Are many of our state governments in a state of fear that they may violate the Federal Constitution, and therefore do nothing at all?

Can the reading of the Bible take place in our public schools without introducing sectarianism?

Why should it be assumed that reading of the Bible is religious education when the United States Supreme Court has never decided the issue, and the highest courts of several states disagree?

If our schools teach no religion at all, are they thereby teaching secularism?

Because the Bible is not lifted up in our public schools at least on a par with other textbooks, does the Bible then assume a subordinate place in the child's mind?

Do we believe that the literally godless education our children receive in the public schools can be supplemented sufficiently by religious teaching at home, in church schools or through released time, one hour each week?

Let us have no illusions; these questions burn our national conscience.

Our leaders in religion and education have written many books and uttered many speeches in answer to these troublesome questions. For instance, Nicholas Murray Butler has said, "The separation of church and state is fundamental in our American political order, but so far as religious instruction is concerned this principle has been so far departed from as to the put the whole force and influence of taxsupported schools on the side of one element of the population, namely, that which is pagan and believes in no religion." Dr. Luther A. Weigle states: "A system of education which gives no place to religion is not in reality neutral but exerts influence, unintentional though it be, against religion. For the state not to include in its educational program a definite recognition of the place and value of religion in human life is to convey to the children, with all of the prestige and authority of the school maintained by the state, the suggestion that religion has no real place or value. The omission of religion from public schools conveys a condemnatory suggestion to the children."

APPENDIX: SECTION 11

DEPARTMENT OF THE CHURCH AND ECONOMIC LIFE

EXPLANATORY NOTE

The statement on "Basic Christian Principles and Assumptions in Relation to Economic Life" was adopted unanimously by the General Committee of the Department of the Church and Economic Life on February 28, 1953. At the time the vote was taken there were 25 members present. (A quorum is 20.) The vote was as follows: in favor, 25; opposed, 0.

The present statement is a revision of one adopted by the Executive Committee of the Federal Council of Churches in September 1948. Its preparation had been begun by the Department of the Church and Economic Life in October 1947 and discussed in two subsequent meetings. After a succession of revisions of the original draft in the light of the suggestions in these meetings and through correspondence, the statement was finally approved by the Department in May 1948.

Subsequently this statement was printed and circulated; it has been widely read and used by ministers and lay people of the churches.

In April 1952 the General Committee of the Department of the Church and Economic Life voted to undertake a review of the Federal Council of Churches' statement in preparation for its use as a statement of the National Council of Churches. A sub-committee was asked to bring suggestions for revision in the light of reflection upon the statement since its earlier adoption. The revision of the statement has received extended discussion at two meetings of the General Committee together with suggestions received by correspondence between these meetings.

The statement in its present form, therefore, represents lengthy consideration by the Department and the Executive Committee of the Federal Council of Churches 1947-48 and by the General Committee of the present Department 1952-53.

CAMERON P. HALL,

Executive Director

March 3, 1953

Department of the Church and Economic Life

APPENDIX: SECTION 11

DEPARTMENT OF THE CHURCH AND ECONOMIC LIFE

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN USA

BASIC CHRISTIAN PRINCIPLES AND ASSUMPTIONS FOR ECONOMIC LIFE

A statement adopted by the General Committee of the Department of the Church and Economic Life February 28, 1953 for referral to the Executive Board of the Division of Christian Life and Work with the recommendation that it be transmitted to the General Board.

I. Fundamental Religious and Ethical Assumptions

God as we know him through Christ is the God of history, of nations and peoples, as well as of individual souls. It is his will that his Kingdom be realized among men and that his lordship be established over all of the principalities and powers of this world, over every department of life, including all economic institutions and policies. "Thy kingdom come, thy will be done on earth."

The Church is under a divine imperative to call all men — but first its own members — to recognize God's lordship over the whole of life and to help them to discover its meaning for their concrete economic decisions. "Ye cannot serve God and Mammon."

All the resources of the earth — such as land and water and mineral deposits, which under the laws of men become property — are gifts of God, and every form of ownership or control or use of such property must be kept under the most severe scrutiny so that it may not distort the purpose of God's creation. God is the only absolute owner. "The earth is the Lord's, and the fullness thereof."

All men are created in the image of God; and, though they are sinful and rebellious, God seeks to redeem them through Christ. This teaching about man is the Christian basis for belief in the dignity and possibilities of all persons, whatever their status in the economic order. Hence, the

worker must never be treated as a commodity but always as a person, whose well-being depends in large part upon the rewards and conditions of his labor. Persons uniquely combine body and spirit, and the needs of both should be emphasized in the Christian Church. That the material needs of men be met through their economic activities and institutions is one condition of their spiritual growth. "Give us this day our daily bread."

Men were made to love one another, for development of a community that transcends all differences of race or nation or class. All economic institutions that tend to increase social conflicts, that divide men because they enhance pride, envy, and bitterness, stand under Christian moral judgment. The Church should seek to influence the development of economic life in such a way that economic institutions and policies are favorable to right relations between people. "Thou shalt love thy neighbor as thyself."

Economic institutions and activities must never become a law unto themselves, but must be judged according to the effectiveness and justice with which they contribute to the purpose of meeting human need. "As ye did it to one of the least of these my brethren, ye did it unto me."

Economic institutions and activities should serve the whole man — body, mind, and spirit. The production of material goods should never become an end unto itself. The pressures for the acquisition and enjoyment of material things which frequently accompany a steadily rising standard of living in our own society often lead to a materialism that is incompatible with Christian purposes. "Man does not live by bread alone."

These principles clearly represent Biblical teaching, and they are part of most of the great traditions of Christendom.

II. Certain Misconceptions

The churches in their teaching and behavior have often obscured these principles in the past because of two misconceptions. These misconceptions can be appraised more easily now than in earlier periods.

The first of these misconceptions is the belief that the

existing economic systems are ordained by God. This belief has been applied to Feudalism and Capitalism, as under other circumstances it might have been applied to collectivist economies. A passive attitude toward the status quo simply because it is here, and therefore must be here by divine providence, through the centuries has been characteristic of major interpretations of the Christian tradition in relation to the secular order. We should now recognize that God's providence works both for the modification or destruction of some old forms of economic institutions and for the creation of some new forms. Though God works within a changing order, creating new forms of economic life to destroy old, there is no automatic progress in history. Sinful human choices go into the making of new social structures as well as into the defense of the old. Christians should bring to both new and old forms of economic life criticism from minds made sensitive by God's spirit.

The second of these misconceptions is that in basic economic relationships the domination of those who have superior status and power over others is often approved if it is accompanied by benevolent intentions. The existence of such benevolent intentions has been used with sincerity to justify slavery, to give a religious sanction to white supremacy and the continuance of imperialism, to prevent the poor from having education or the suffrage, to discourage land reform or the organization of labor. It is true of irresponsible economic power, as it is of irresponsible political power, that it corrupts those who exercise it.

The discrediting of these misconceptions has come both through the working out of the inner logic of the Christian faith and ethic and as a result of external events that have hammered against the Church. The mere fact of rapid and radical change in recent centuries has made it difficult to regard any particular economic institutions as final or as ordained by God. Exploited or neglected classes and races have won new political and social power and have been able to challenge the pretensions that usually accompany benevolent use of power over others. These external events enable the Church to have a better understanding of the revolutionary social criticism that is implicit in its own teaching.

The distortion of Christian love expressed in forms of benevolent domination should be corrected also by the Church's own teaching concerning man's sin, and by its understanding of the general human tendency to be guided by private interests or by the interests of limited social groups when decisions are made concerning the use of economic power. All forms of power should be subject to criticism and correction by those whose lives are most affected by them.

III. Specific Ethical Principles for the Economic Order

A body of Christian teaching has been developed concerning the objectives and norms by which economic institutions should be judged. These objectives and norms involve principles which are not easily harmonized and applied in relation to concrete institutions and policies, and yet all of them have a rightful claim upon the Church and the Christian. For example, in the present world situation there are real conflicts between such positive values as order and freedom or order and justice or justice and freedom. An economic system that neglects any one of those values will soon become intolerable. One-sided devotion to freedom or to either justice or order above freedom is now characteristic of the great controversies between economic systems. There can be no sanction for one-sided support of either economic individualism or economic collectivism. Though some economic systems may be more favorable to the Christian life than others, there is no "Christian" economic system that is suitable for all situations. Christians should be guided by their ethic to seek the economic institutions which will in a given set of circumstances serve most fully the three positive values of justice and order and freedom. This means that there must be a perpetual Christian struggle in behalf of whatever values are most neglected in the predominant economic institutions.

The following is a summary of the objectives and norms which should now guide Christians in their judgment of economic institutions and in their personal decisions in their various occupations:

All ethical demands upon economic institutions must take account of the importance of efficiency and productivity in the satisfying of human needs as essential marks of a sound economy.

Christians should work for a minimum standard of living to which all have access. Such a minimum should be sufficient for the health of all and for the protection of the weaker members of society, such as children, the sick, and the aged, against disadvantages beyond their control.

All youth should have the right to equal opportunities to develop their capacities. It is here that the necessity can be seen of a minimum standard of living below which society seeks to keep all families from falling, for without it youth cannot have equal access to the means of health and education.

Economic institutions should be judged by their effect upon the family. Standards of living, hours of labor, stability of employment, provision for housing, and the relation of industrial development to the planning of cities are among the aspects of the economic order which should be watched as to their influence upon the integrity of family life.

It is a clear Christian responsibility to work against those special forms of economic injustice that are expressed through racial discrimination.

Every able-bodied adult has an obligation to serve the community through work. He should take responsibility for supporting himself and his family. An economic system that permits large-scale unemployment or long-continued unemployment for a few is gravely defective. Full recognition should be given to work of women in the home and to the useful forms of voluntary work that both men and women are called upon to perform apart from "the job" in the narrow sense.

Economic institutions should make constructive use of such motives as the desire for economic security, the desire to improve the economic conditions of one's family, the desire for scope for one's capacities and for social approval; but under Christian influences these motives should be kept in harmony with concern for the welfare of the community and with the individual's sense of Christian vocation. The Church should keep under the strongest criticism those

economic institutions which increase the self-interest of men and which develop a moral climate within which money is regarded as the chief good and in which success in acquiring it is most highly honored. It should on the other hand encourage economic practices and institutions which foster relations of mutual aid and cooperation among people.

In so far as property is a protection to the personal freedom of those who possess it, there is ground for the widest possible distribution of private property. It must be recognized that there are important moral differences between the various forms of property and that property that gives men power over others stands in special need of moral criticism.

Inequalities in the distribution of wealth and income must be kept under the most rigorous moral scrutiny. The Christian must give particular emphasis to the fact that serious deviations from equality tend to destroy fellowship and to undermine equal opportunity. Criticism of inequalities is of special importance because those who benefit by inequalities are easily self-deceived when they come to justify their own privileges. Some inequalities can be justified because of differences of function. It should be recognized that there is an unresolved dilemma between the emphasis upon equality and the experience that indicates that society cannot dispense with the incentive for initiative and productivity that is provided when income varies with contribution. Christian criticism should not deny this experience, but it should question conventional estimates of contribution. It should seek to keep any inequalities that may have social justification within the limits set by a broad view of justice and by the requirements of moral health in society.

Economic institutions should be compatible with and also favorable to political freedom and to the development of a civilization in which the dignity and the spiritual freedom of all persons are protected and their participation in the common life encouraged. It is essential to preserve a balance between the role of government and the activity of private business, free labor unions, and many types of voluntary organization. Freedom depends upon the existence of many centers of initiative, responsibility, and power in society.

Economic decisions are in large measure group decisions for which both political and economic forms of organization are necessary. The Christian's vocation includes his finding his place within those political and economic movements which hold the greatest promise for the realization of the purposes that are here expressed.

All that is said about Christian responsibility for economic life must be seen from the point of view of the needs of the whole world. The realization of these purposes on a world scale depends upon the relation between production and population. In some situations attention must be given to population control as well as to the increase of productivity. The relation between the obligation of Christians in the United States for preserving the health of economic institutions in their own country and their responsibility to people in the least favored lands involves difficult moral dilemmas. It is clear that every national policy must be viewed in relation to its consequences for the lives of people in all lands. Also consideration must be given to its effect upon good relations between nations and upon the development of a peaceful world. There should be tolerance toward the economic experiments of other peoples, though such experiments must be judged by the same basic moral standards as our own.

IV. The Church and Modern Social Movements

The Christian Church should welcome the fact that in recent generations there have been great movements of protest against inherited privileges and unjust structures in modern society. Sometimes movements of social protest have rejected the Church and Christian faith and have developed ideologies, often based on illusory hopes, that have become for millions of people the inadequate substitutes for religion. The Christian Church should do all that it can to disclose the illusions in these ideologies and to confront the world with the Gospel in its fullness; but at the same time it should not forget its own obscuring of the radical ethical demands in its teaching and its share of responsibility for the spiritual confusion expressed in this rejection of Christian faith.

The churches have been right in giving encouragement

to the development of the labor movement, both as an instrument for the securing of greater economic justice and as a source of both dignity and morale for the workers. Yet, in specific issues that may at any time divide labor and management, the Church should not prejudge the rightness of either group. While making judgments in particular cases, it should concentrate on the encouragement of processes which are in harmony with its ministry of reconciliation.

There has been less organized support on the part of the Church for the social and economic institutions that serve the welfare of farm people; this one-sided emphasis on urban as against rural problems needs to be corrected. Agriculture carries a heavy burden growing out of the way a modern economy operates. A substantial segment of farm families have not shared to any measurable extent in the general rise in national economic well-being. Though agricultural production taken as a whole is not sensitive to the wide fluctuations in business and employment, the income that farm people receive is highly sensitive to the fluctuations in employment and other conditions in the industrial-urban sector of the economy. Many factors continue to threaten the security and tenure of the family farm. The Church should be concerned about these and other pressing problems and the ways and means of their solution.

V. The Contributions of the Church

The central contribution of the Church to the solution of economic problems is to help its members turn the principles that have been outlined here into attitudes that control life. These attitudes grow out of faith in God's righteousness and love. Two attitudes should be emphasized: (1) love that takes the form of sensitive concern for the welfare of all persons affected by economic decisions and that seeks to raise the level of justice in economic institutions; (2) humility that comes when the Christian sees himself as his own social group under the judgment of God and which enables him to be critical of the tendencies in himself to seek power over others, to take more privilege for himself than is just, and to exaggerate the truth on his own side of any conflict of interest. One of the signs of such humility is willingness to listen in a spirit of fairness to others.

The Church should seek to develop among its members

the idea of Christian vocation in connection with all constructive work. The Church must make its influence felt in economic life chiefly through the decisions of its laymen in their various occupations, and as consumers and citizens. The Christian is called to commit himself to God's purpose in every area of his life, and usually there is no more important area than his way of making a living. Each Christian needs to ask what distinctive Christian guidance there is for his role in the economic order.

The Church is itself an institution which owns property, invests funds, and employs labor. Often its policies have been no better than those which it condemns in the industrial and commercial world. Its divisions often reflect and give a religious sanction to the social divisions that are characteristic of society at large. In all these matters it is only right that judgment should "begin at the house of God."

The Church recognizes that Christian faith and ethics do not provide guidance for all aspects of the problems of the economic order; that there are technical elements in most controversial issues which call for special knowledge and experience. There must be knowledge of the relevant facts and also wisdom in predicting the results of any policy. Some of the predictions may be in the sphere of the economist; others, especially those concerning human behavior, belong to the sphere of the responsible participant.

There is a necessary blending of these elements in the judgments that the Church or its members make about economic issues. This blending involves constant mutual correction by those whose training and experience qualify them to speak on specific aspects of any problem, and on the problem as seen from the standpoint of all the social groups upon which economic decisions may have quite different effects. Nothing can take the place of any one of the following: right objectives, standards, and attitudes; technical knowledge; seasoned judgment based upon actual participation in economic activities; and awareness of the human effect of any policy upon all groups of people as those groups themselves see it. All these must enter into the formation of the mind of the Church when it seeks to relate its fundamental faith and ethics to the concrete economic issues in the contemporary world.

APPENDIX: SECTION 12

LETTER FROM THE CHAIRMAN

Addressed to all Members of the Lay Committee unable to be present at the Hershey Meeting, April 10-11-12, 1953

April 24, 1953

Our National Lay Committee concluded its second yearly meeting at Hershey, Pennsylvania, April 10, 11 and 12, last, and the verdict of all who attended is that our time together was a most profitable and inspiring experience.

Ninety-six members and guests were at Hershey. The forty-seven voting members still present when the vote was taken at the end of the two-day meeting signed the attached Resolutions. The various fields of lay effort and interest of those present are education, labor, agriculture, industry, banking, community activities, government, architecture, law and the judiciary, science and trade and professional associations. We came from twenty-one States and the District of Columbia and from nine denominations.

Our program was arranged in three sections:

1. The present status throughout our country of Bible reading (without comment) in our Public Schools; we discovered that approximately half of our public school children, 13,500,000, hear the Bible read daily or very frequently. The other half never hear the Bible read, or hear it read so infrequently as to indicate that this small amount of attention to the Bible is valueless.
2. Nine Chaplains from our Armed Services, U.S. Department of Defense, presented their wonderful "Character Guidance Program," new since the last war, which is approved by Protestants, Catholics and Jews. With 3,500,000 young men and women now in the Armed Services, and the 1,000,000 more young people who enter and are released from the Armed Services yearly, the religious emphasis promoted by all three faiths is surely one of the greatest missionary enterprises and opportunities in all religious history.

This presentation of moral and religious guidance for young people in the Armed Services was under the leadership of Chaplain Edward B. Harp, Jr. (Rear Admiral), Chief of Chaplains, U.S. Navy, and Chaplain (Col.) Edwin L. Kirtley, United States Army. Every Committee member witnessing this demonstration by the Chaplains will remember those thrilling eight hours forever. We heard demonstration lectures, discussion periods, reviewed their visual aids, films, and disks by Westminster Choir carrying whole religious services, and finally heard Chaplain Harp preach on Sunday morning in a service conducted in the manner of the U.S. Navy on board ship. The famous Westminster Choir, directed by Dr. John Finley Williamson, sang brilliantly, as always, from Armed Forces new Hymnbooks being edited by Dr. Williamson. So important did we consider our eight hours with the Chaplains and their program to be, we asked one of the outstanding sound engineers in the nation to record them on a master tape for our future use and distribution.

3. Four hours were devoted to a discussion of a proposed statement entitled, "BASIC CHRISTIAN PRINCIPLES AND ASSUMPTIONS FOR ECONOMIC LIFE," prepared by a Committee of the Church and Economic Life. Almost every member of the Committee spoke against this statement. It was frequently labeled a "Socialistic Statement," and almost as frequently "Communistic." Mr. John T. Jones, of the United Mine Workers of America, said that he would never have joined our Committee had he known that such a statement would be considered by the National Council. One speaker after another contended that every paragraph justified the most severe criticism. When we finally ended our discussion and the vote was taken, your chairman was amazed to find that the members present were unanimously opposed to the issuance of the statement. The only voices raised against the attached Resolution were those that thought it was much too moderate in tone.

For your information, your chairman and vice chairman have the following thoughts to take to the next meeting of the Executive Committee of the National Lay Committee:

1. That the promotion of Bible reading (without comment) in our Public Schools must begin by informing fathers and mothers in those areas now excluding Bible reading, about results and attitudes in those areas where the Bible is now read. Further research must show us where and how to begin, and through what means. The responsibility is certainly resting emphatically upon our conscience.
2. Our National Lay Committee members are determined to proceed at once with a program designed to assist the Chaplains of our Armed Forces in every possible way. The contribution which the laypeople can make is largely in pre-induction preparation through the home, church and school, and in the making of proper adjustment in the community on their return.
3. The most important contribution our National Lay Committee can make to the Department of the Church and Economic Life is to help recruit professing Christians who have now or who have had in the past firing-line experience in the market place. In this Committee (Church and Economic Life), it is important that theory and precise experience meet and attempt to understand each other and to interpret both points of view to other Christians through the printed and spoken word. The question of proper representation on this important Committee has never yet been solved, in the opinion of your Committee.

Further reports about our Hershey meeting will come to you after your Executive Committee has had its next meeting.

Sincerely yours,
(sgd.) J. HOWARD PEW,
Chairman,
National Lay Committee

APPENDIX: SECTION 13

REPORT TO THE GENERAL BOARD, MAY 20, 1953 IN BEHALF OF THE NATIONAL LAY COMMITTEE

By Mr. Craig R. Sheaffer

Member, Executive Committee of the Lay Committee

Hershey, Pa.

April 11, 1953

Mr. Chairman, Members of the General Board of the National Council, and Friends:

I have the following Report to make:

Our National Lay Committee concluded its second yearly meeting at Hershey, Pennsylvania, April 10, 11, and 12, last, and the verdict of all who attended is that our time together was a most profitable and inspiring experience.

Ninety-six members and guests were at Hershey. Approximately seventy voting members attended the Conference. The various fields of lay effort and interest of those present were education, labor, agriculture, industry, banking, community activities, government, architecture, law and the judiciary, science, and *trade and professional associations*. We came from twenty-one States and the District of Columbia and from nine denominations.

Our program was arranged in three sections:

1. *The present status throughout our country of Bible reading (without comment) in our Public Schools*; we discovered that approximately half of our public school children, 13,500,000, hear the Bible read daily or very frequently. The other half never hear the Bible read, or hear it read so infrequently as to indicate that this small amount of attention to the Bible is valueless.

For your further information, I now read *Resolution One* from our Hershey meeting:

"Inasmuch as our nation was conceived as a nation under God and dedicated to the principle of freedom of worship, let it be resolved:

That we, the members of the National Lay Committee of the National Council of the Churches of Christ in the U.S.A., in executive session assembled, *do hereby record our approval of reading the Bible in the Public Schools* in order that the youth of this nation, conscious of their heritage, shall begin each day *by looking to God*.

Furthermore, that we, as members of the National Lay Committee, assume individual responsibility to encourage the daily reading of the Bible, without comment, in the Public Schools of our respective communities.

Finally, we, the members of the National Lay Committee, recommend that a permanent committee of the Lay Committee be set up to assume responsibility in co-operation with the Research Committee of the National Council, for assembling and compiling reliable factual information concerning Bible reading in the Public Schools.

Such research study and compilation would make possible the preparation of inspirational articles, brochures and the like for the education and information of all interested citizens in the expectation of encouraging their aroused support and motivation to help toward bringing about the general acceptance of Bible reading in all of America's Public Schools."

I have said that our Hershey program was divided into three parts: *I speak now of Part Two. Nine Chaplains from our Armed Services, U. S. Department of Defense, presented their excellent "Character Guidance Program,"* new since the last war, which is approved by Protestants, Catholics and Jews. With 3,500,000 young men and women now in the Armed Services, and the 1,000,000 more young people who enter and are released from the Armed Services yearly, the religious emphasis promoted by all three faiths is surely one of the greatest missionary enterprises and opportunities in all religious history. This presentation of moral and religious guidance for young people in the Armed Services was under the leadership of Chaplain Edward B. Harp, Jr. (Rear Admiral), Chief of Chaplains, U.S. Navy, and Chaplain (Col.) Edwin L. Kirtley, United States Army.

I shall now read Resolution Two from our meeting at Hershey:

"We, the members of the National Lay Committee of the National Council of the Churches of Christ, in the U.S.A., inspired by the example of the Chaplains of our Armed Forces, do hereby resolve individually within our communities to serve and assist in every way possible the men and women about to enter the Armed Forces, the men and women while in the Armed Forces, and those just about to return to civilian life, so that they may more readily readjust to the new conditions and the new way of life that they face so resolutely.

Therefore we recommend:

1. That the Lay Committee's Liaison Committee with the Chaplains of our Armed Services be continued.

2. That this Committee cooperate with the General Commission on Chaplains and other organizations which are active in the field of spiritual and moral education of the youth of our country, *this education to include pre-induction preparation through the home, the Church and the School*. Further, to include a program which will help the service man and woman returning to civilian life, make proper adjustment in the community."

I shall now discuss the third and final section of the Lay Committee's Hershey program:

Four hours were devoted to a discussion of a proposed statement entitled, "BASIC CHRISTIAN PRINCIPLES AND ASSUMPTIONS FOR ECONOMIC LIFE," prepared by the Department of the Church and Economic Life. Almost every member of the Lay Committee spoke against this statement. One speaker after another contended that almost every paragraph justified the most severe criticism.

I now read the Lay Committee's official expression in this matter:

WHEREAS, a number of individual members of the National Lay Committee as members of the General Board of the National Council of Churches received a draft dated March 3, 1953, of a proposed statement titled BASIC CHRISTIAN PRINCIPLES AND ASSUMPTIONS FOR ECONOMIC LIFE, prepared by a Committee of the Department of the Church and Economic Life; and

WHEREAS, when this draft was submitted to the General Board at its March meeting, comments and criticisms were invited; and

WHEREAS, this statement has been docketed for consideration at the May meeting of the General Board; and

WHEREAS, all members of the National Lay Committee, attending its meeting at Hershey, Pennsylvania, April 10, 11, 1953, received copies of this draft prior to the meeting and have considered it; and

WHEREAS, it is our conviction that the statement in its present form is totally unsound and basically defective, both as to what it says and what it fails to say, and its adoption, in our opinion, would offend the majority of people belonging to the Council's member Churches; and

WHEREAS, if in the good judgment of the General Board the promulgation of any statement on Economic Life is necessary, which we seriously doubt, there should be a completely new approach and a completely revised statement, much shorter, which would take cognizance of the contributions which the American system has made to human welfare, to the establishment of freedom, justice and order and in the implementation of Christian principles; and

WHEREAS, it is our considered judgment that if any such statement is to be issued by the National Council, it should be the subject of prolonged study and the most careful preparation with the various groups within our Churches. These groups should be so fairly and adequately represented as to insure that the final draft will reflect the views of the great majority of our Church members;

NOW, THEREFORE, BE IT RESOLVED:

1. That we, the members of the National Lay Committee, attending the Hershey Conference, jointly submit this resolution to the Department of the Church and Economic Life at its April meeting as reflecting our viewpoint. (This has been done.)

2. That we hereby name as a special committee all members of the General Board in attendance at Hershey, who are members of the National Lay Committee, to wit:

J. Howard Pew, Chairman
Mrs. Lois B. Hunter, Vice Chairman
Mrs. Olive Ann Beech
Jasper E. Crane
B. E. Hutchinson
Hon. Marion E. Martin
Mrs. Edward W. Parsons
Craig R. Sheaffer

And instruct this special committee *to reflect positively and unequivocally to the General Board at its May meeting and any subsequent meetings our unqualified opposition to the adoption of this draft statement or any partial modification thereof.*

3. We authorize and empower this special committee to take such further steps as may be deemed necessary to convey to the General Board, the officers of the National Council and various Committees, Departments and Divisions concerned with the subject matter, our viewpoint as set forth in this resolution.

This special Committee's findings will be mailed to the members of the Department of the Church and Economic Life, and to the members of this General Board.

Dr. Clarence C. Beasley
Dr. Franklin L. Burdette
Jasper E. Crane
E. Hervey Evans
James D. Francis
Francis S. Harmon
B. E. Hutchinson
Dr. Ralph Cooper Hutchison
John T. Jones
Wilbur La Roe, Jr.
Nathaniel Leverone
Edwin B. Lindsay
J. Howard Pew
Noel Sargent
Dr. O. Glenn Saxon
Charles F. Seabrook
Craig R. Sheaffer
Dr. Victor J. Tulane
J. Edgar Rhoads
Paul M. Wack
R. J. Wig
Lem T. Jones
John G. Buchanan
John D. Duff

Harry G. Kuch
Ralph McIninch
Dr. Spencer Miller, Jr.
Robert F. Moore
James A. Suffridge
H. Theodore Tatum
Dr. John Finley Williamson
Benjamin Wolfe
Mrs. Olive Ann Beech
Miss Laura MacMillen Beggs
Mrs. Lois B. Hunter
Miss Esther Dorn Longstreet
Hon. Marion E. Martin
Mrs. Frances R. Murray
Mrs. Edwin W. Parsons
Judge Sara M. Soffel
Miss Wilma Sivertsen
Mrs. Nina T. Wensley
Mrs. William V. Whittington
Dr. Mary Ashby Cheek
Dr. Amey Chappell
Mrs. Victorine du Pont Homsey
Mrs. Elizabeth M. Richards

APPENDIX: SECTION 14

THE PROPOSED ANTI-BRICKER AMENDMENT STATEMENT

Remarks by J. Howard Pew at the meeting of the General Board of the National Council of the Churches of Christ in the U. S. A. at Chicago, May 20, 1953

Mr. President, I should like to speak on the Resolution.

I am not a lawyer. In fact, I am not even a student of jurisprudence. I have the temerity to speak on this subject only because most of us here are without legal training. One of the questions which I want to raise is: Can a group without legal training be competent to pass such a Resolution?

This resolution deals with what I consider is the most important issue before the American people. The future of America depends in no small measure on the way this issue is resolved. Because I have had some firsthand experience with this issue, I should like to share that experience with you.

As much of what I have to say deals with cartels, I should at the outset state that I am uncompromisingly opposed to cartels and all of their implications. The Company with which I have been associated for over 50 years, fought cartels as they would have fought any other evil practice. When Hitler ordered our Company to join a cartel, we withdrew from Germany. Subsequently, for the same reason, we withdrew from France, Italy, and finally from England.

To withdraw from these countries represented a great sacrifice on the part of our Company. Not only had the foreign department been among the most profitable of all the divisions of the Company, but it had been developed as a result of the expenditure of great time and effort by my father and by myself. I had devoted a third of my time for 20 years to building up this business; but our Board believed that the whole system of cartels was a system of thievery, and were adamant in their determination that they would have none of it.

Cartels fall into three classes:

First is the private cartel, which is an agreement entered into by two or more enterprises for the purpose of fixing prices, controlling production, or allocating territory. As such, it is the acme of bad sportsmanship and a conspiracy against the consuming public.

Then comes the Government cartel, which is the private cartel conducted under the aegis of Government; Government, however, undertaking to compel its nationals to join the cartel.

Finally, there is the super-state cartel, which is an agreement entered into by two or more countries for the purpose of fixing prices, controlling production, or allocating territory; each of the contracting countries, however, agreeing to compel their nationals to join the cartel.

The private cartel represents monopolistic practices in restraint of trade, which have been outlawed in our Country for over 50 years. The reprehensible nature of these evil practices is beyond dispute. Their effect has been to destroy initiative, close the door of opportunity to the new individual entrepreneur, destroy small business units, raise prices, and thus reduce the standard of living. Few voices are raised in defense of the so-called private cartel; but there is a school of thought which believes that an undertaking which is against the public interest — and thus bad — can be purified and made good if it be conducted under the aegis of Government.

The Government cartel is far more reprehensible than the private cartel, because it contains all of the evils of the private cartel without any means by which it can be eradicated. For over 20 years certain groups in Government have surreptitiously endeavored to devise some means by which they could bring all business and industry under the absolute control of the Government. They early realized that if business and industry could be forced into Government cartels, then the Government could control their every action. The NRA was the first abortive effort to accomplish this purpose. Since then we have had OPA. It makes no difference to these would-be controllers whether prices are kept high in order to benefit producers, or kept low in order

to benefit consumers. The only thing they are interested in is the power to control.

The super-state cartel represents a new evolution in the cartel idea, under the deceptive label of trade accords. It was in 1944 that we had our experience with the first of these — the Anglo-American Oil Agreement.

On the 9th day of August of that year, I read in the newspaper that the Senate Foreign Relations Committee would shortly submit to the Senate for their approval, as a treaty, the Anglo-American Oil Agreement. I immediately had a special messenger bring me up a copy of this agreement from Washington. The document contained 8 or 10 typewritten pages. At first reading it did not appear to contain anything objectionable. However, we went to work on the document, eliminating all of the words which did not seem to qualify the subject in question and, after working on it for a great many hours, we reduced it to some 200 words.

It now became clear to us that the Anglo-American Oil Agreement was a super-state cartel — the most reprehensible type of cartel — designed to control prices and production of every unit in the oil industry. When the true nature of this treaty was exposed, the opposition to it was so wide-spread that the project was abandoned. We subsequently found that there was a whole series of similar so-called trade accords, ready to be introduced once the Oil Agreement was passed, which would have brought all industry under Government control.

During the last 20 or 30 years, the power which our Government exercises over the lives and activities of our people has grown at a fantastic rate. Just as the power of Government is increased, to that extent human freedom is decreased. The real difference between Communism and Socialism on the one hand, and our American way of life on the other, is to be measured by the power which Government exercises over the lives and activities of the people.

Our real charter of liberty is to be found in these words taken from the Declaration of Independence: "That all men are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, Governments are in-

stituted among men, deriving their just powers from the consent of the governed.”

Now, the Constitution of the United States makes treaties the supreme law of the land. It clearly states that treaties have to do only with peace, war and commerce. Our Founding Fathers never intended that a treaty should reach down and control the lives and activities of individuals — otherwise there would have been no need for a Bill of Rights, or indeed a House of Representatives.

In the *Federalist* (Paper 57) Alexander Hamilton expressed the view of the drafters when he wrote: “The power of making treaties relates neither to the execution of subsisting laws, nor to the enactment of new ones . . . Its objects are contracts with foreign nations, which have the force of law but derive it from the obligations of good faith. They are *not* rules prescribed by the sovereign to the subject, but agreements between sovereign and sovereign.”

Those who oppose the Amendment tell us that we have honorable and patriotic men in the Senate; and that all of these questions may well be left to their judgment. We do have many honorable men in our Senate; and we should well be grateful that two-thirds of these Senators have already subscribed to a bill designed to start the machinery looking toward the passage of such an Amendment. These men have great respect for our Constitution. They realize that if we are to adhere to the principles and purposes of the Constitution, they should not be importuned by pressure groups to do that which is contrary to the intent and purpose of that great document. They know that the people are entitled, under our form of Government, to enjoy the unalienable rights endowed by their Creator. They know that the Constitution provides that the members of the Lower House are the *representatives* of the people. And, finally, they know that it does not require a two-thirds vote of the Senate to ratify a treaty, but that treaties are ratified by a two-thirds vote of those present.

On January 29, 1952, the Senate agreed to the protocol for the admission of Greece and Turkey to the North Atlantic Treaty; and this action was taken with only six Senators present. When the treaty with Ireland came up for ratification on June 13, 1952, Senator Sparkman was in the chair and Senator Thye was the only other Senator present. The treaty was ratified; and later Senator Thye stated that he did not vote. What a travesty! Can we, as individuals, sit idly by when there is danger of having a handful of Senators enact into law, by the treaty route, measures which otherwise would be contrary to the Constitution?

This Resolution causes me deep concern. It is not the kind of resolution that I would expect to come from this Council. Quite frankly, I have long believed that an amendment to our Constitution limiting the treaty-making powers of the President and the Senate was vital to the preservation of our Country — more vital, in fact, than Communist infiltration, the atomic bomb, or any war that this Country might become involved in. Surely the framers of this Resolution did not really understand the issue in all of its implications. It seems to me that those who have the best interests of America at heart and who clearly understand the issue, should support the Amendment.

I have been told that, with the exception of one or two small countries, the United States is the only one where mere ratification of a treaty makes that treaty and all of its provisions the supreme law of the land. It is certainly not true in England or Canada.

Those who are in favor of a limitation of the powers of treaties insist that they are not desirous of placing any limitation other than such limitations as were originally conceived by our Founding Fathers. To this I agree. They insist that all they want to accomplish is to prevent treaties being used for the purpose of enacting domestic law which might subsequently be used for the purpose of ruining our Country. Again I agree.

The Resolution which we are asked to pass is justified on the grounds that there are three fundamental principles which should be preserved: Collective security, commercial relations, and effective control of atomic energy.

Our special security is our own. It is not the concern of any foreign power as to the manner in which it is implemented. Any international treaty which would intervene in such a purely national measure, would be inimical to those for whom social security was designed to help. I repeat: This is our business — nobody else's.

I have already touched on our commercial relations; and I can assure you gentlemen that nothing would be so inimical to American commercial relations as to permit the Government to force up into international cartels, or in any other way to interfere with the free flow of commerce and trade. American industry does benefit by proper treaties dealing with commerce and amicable relations with our neighbors; and for this purpose the concept of our Founding Fathers amply meets every requirement.

I am told that to assume that this proposed Amendment would interfere with the enactment of a treaty dealing with the control of atomic energy, is an absurdity.

On the last page of this report it is contended that the Amendment could somehow hamper the United States from fulfilling its responsibility to the other nations of the world and thus contribute to international disorder, etc. While I am somewhat confused as to how far the report would go in this respect, I nevertheless feel that the treaty-making concept of our Founding Fathers will adequately provide for any contingency that may properly be referred to our Government.

The need for an amendment is evident today to the great majority of the thinking people of this Country. Most of them, like myself, do not feel competent to write such an amendment. But the principle of an amendment has been endorsed by two-thirds of the members of the United States Senate and many outstanding national organizations, including the American Legion, the Veterans of Foreign Wars, the Marine Corps League of America, and by an overwhelming percentage of the House of Delegates of the American Bar Association. It may well be that the amendment suggested by the House of Delegates of the American Bar Association is to be preferred.

There is no doubt that, under the treaty-making powers of the Constitution, the Senate does have the right to enact treaties which supersede our statute law. There are now proposals pending, designed to accomplish this very purpose. Without the safeguard of the Bricker Amendment or some similar amendment, we shall have established rules and procedure which some day may be directed to the attainment of social objectives quite adverse to those which we in this room presently subscribe to.

You of the clergy have devoted much time and thought to the preservation of religious liberty. We in industry have been deeply concerned for the preservation of our industrial freedom. The doctors resent the socialization of medicine. And we are all prepared to fight for freedom of speech and of the press. But freedom is indivisible. Thus, if we should lose our industrial freedom, then religious freedom, political freedom and all the rest would certainly fall.

To Americans these freedoms find their genesis in the Bible and are legally secured to us by the Constitution. The objective of the Bricker Amendment guarantees that no treaty shall deprive our citizens of these freedoms. Do you doubt this statement? If so, permit me to direct your attention to the proposal for an international criminal court, which denies the right to trial by jury. If our Country accepts this by treaty, our citizens lose their constitutional rights to a trial by jury.

I am sure that you will now suspect that I am very much in favor of amending the Constitution so as to limit the treaty-making powers of the President and of the Senate. But, if I knew this Board were prepared to endorse the Amendment, I would still urge that you take no action; for it is surely beneath the dignity of this great organization to stoop to the level of politics. Christ journeyed throughout the length and breath of the Holy Land teaching and preaching the Gospel, but He never once called upon Caesar for help.

Respectfully submitted,
(sgd.) J. HOWARD PEW

APPENDIX: SECTION 15

PROTESTANTS FIGHT CURBS ON TREATIES

Charge Bricker's Plan Would Hamper U. S. Foreign Policy -- Stress Global Policies

By **GEORGE DUGAN**

Special to The New York Times

CLEVELAND, Oct. 20--The National Study Conference on the Churches and World Order overwhelmingly voiced its opposition to the controversial Bricker amendment today.

The action marked the closing business session of a four-day meeting attended by nearly 500 representatives of thirty major Protestant denominations. The conference was called by the National Council of the Churches of Christ in the U. S. A.

In expressing its disapproval of the Bricker measure, which would limit the treaty-making power of the President, the conference declared in a resolution that adequate safeguards respecting the making of treaties and executive agreements already were provided by law. The proposed amendment, it added, "would hamper our Government in carrying forward and making effective a responsible foreign policy."

The Bricker amendment provides that a treaty clause conflicting with the Constitution shall be invalid and that no treaty shall become internal law except after legislation.

"The United States," the conference resolution declared, "can best insure its own peace and security by strengthening and not weakening the processes by which our nation exercises its rightful influence within the family of nations."

Adopts 'Message to Churches'

Late this afternoon the conference adopted a 4,000-word "message to the churches" that developed in detail major problems confronting United States foreign policy and the responsibility thereto of Protestantism.

The message viewed that policy as confronted by two immediate requirements in the conflict between the free and Soviet worlds: a resistance to the expansion of communism and avoidance of a third World War.

The document noted that the menace of Soviet power must be met with military power, consistent with political and spiritual freedom.

It held that reconciliation between the free world and Russia was not impossible but that at the moment the prospects looked dim.

The message emphasized that a minimal basis for co-existence between the Soviet and the United States would be a recognition on both sides that peace was better than armed conflict when war meant total annihilation.

The delegates also took these actions:

Backs U. S. on Palestine

¶ Urged increasing financial support for the technical assistance program in underdeveloped areas and that the program be directed to the service of broad, human need, free from subordination to military requirements.

¶ Denounced the McCarran-Walter Immigration and Nationality Act as "negative" and "restrictive" and asked that it be amended to conform with basic American principles of fair play.

¶ Supported efforts to obtain agreements by all nations for enforceable universal disarmament.

¶ Expressed concern over the recent border incidents in Palestine and "viewed with appreciation recent measures of our Government designed to put a stop to the violation of border agreements."

After a move to table this resolution had been defeated and the vote taken, two delegates leaped to the floor microphone and charged the action constituted a 'censure of Israel.'

The New York Times, Saturday, October 31, 1953

APPENDIX: SECTION 16

J. HOWARD PEW

1608 Walnut Street, Philadelphia 3

June 26, 1953

To the Members of the National Lay Committee:

You will remember that I was instructed by the Hershey meeting of the National Lay Committee to submit our ideas about the document, "Basic Christian Principles and Assumptions for Economic Life," to the members of the National Council's General Board and to the Committee on the Church and Economic Life.

The enclosed statement was prepared by the sub-committee appointed at Hershey for the purpose of assembling and releasing our ideas of "Basic Principles" to the General Board and to the Committee on Economic Life. It is forwarded to you for your information, and the Hershey sub-committee invites your comments. This subcommittee was composed of the following members:

J. Howard Pew, Chairman
Mrs. Lois B. Hunter, Vice Chairman
Mrs. Olive Ann Beech
Jasper E. Crane
B. E. Hutchinson
Lem T. Jones
Hon. Marion E. Martin
Mrs. Edwin W. Parsons
Craig R. Sheaffer

Since the Hershey meeting appointed our subcommittee "with power," this statement has been forwarded today to the two groups aforementioned within the National Council of the Churches of Christ in the U. S. A.

Sincerely yours,

J. HOWARD PEW,
Chairman,
National Lay Committee

"BASIC PRINCIPLES"
submitted by the
NATIONAL LAY COMMITTEE
of the
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST
IN THE U. S. A.
to
Members of the Council's General Board
and the Department of the Church and Economic Life

Our Lord and Saviour Jesus Christ taught the unique importance and value of the individual. As we believe in God, and subscribe to the teachings of Jesus, we believe also that God made man in His image, each one precious in His sight, each an individual with an imperishable and eternally distinguishable personality.

This God-created man is also a God-endowed man, with unalienable rights — the most important of which is liberty — and with concomitant responsibilities. Thus the Christian atmosphere, based upon the Ten Commandments, plus the Eleventh Commandment, "That ye love one another," is conducive to the development of the individual personality, rich in understanding and appreciation of both rights and responsibilities in a Christian society. Only within this Christian atmosphere of freedom may men achieve the largest possible measure of their potentiality.

We believe that God intended that all men be free. This God-endowed freedom of men and women to think, work and order their lives in accordance with their belief in God and their conception of the Good Life should be limited only by the rights of others to enjoy the same freedom and opportunities.

But with few partial exceptions, men have not generally learned how to conduct their human relationships so that all may realize the maximum freedom. The freedom which God intended for all men can only be achieved by a wise and just ordering of human affairs in accordance with Christian principles.

As the power government exercises over the lives and activities of people increases, to that extent the freedom of individuals decreases, and the responsibility of Christians for righting wrongs correspondingly decreases. This is true because an expanded state assumes the responsibilities formerly exercised by individuals. As Christ stressed the dignity and responsibility of the individual, Christians must realize the importance of limited government and must be vigilant to keep their government under strict control at all times.

As Woodrow Wilson truly said, "The history of liberty is the history of limitations upon the power of government. When we resist the accumulation and the concentration of governmental power, we are resisting the processes of death, because accumulation and concentration of governmental power always precede the death of human freedom." The over-expanded power of the state is the rock on which human liberty has been destroyed again and again. It is the road to slavery.

Christians should realize that freedom is indivisible, and that if we surrender our freedom to the state in the economic realm in the hope of improving conditions, we will subsequently lose freedom in politics, in religion, and in all other areas of life. This is because the state, in order to preserve its authority, of necessity must suppress criticism and resistance in an effort to enforce its economic plans. Freedom under God has made America great — freedom to think, to worship, to work, to choose, to dream, to experiment, to invent, to compete — freedom to be an individual. This is America's Christian heritage. This is America's strength.

Great goals challenging Christian people everywhere are the elimination of poverty and illiteracy, and the care of those in every society who are unable to look after themselves. Seeing many such ills and much injustice around him, the Christian is tempted to resort to the police power of the government to correct them. But Christ proclaimed the Gospel of love, not of force. Police power produces resentment and ill-will, stifles energy and destroys production. It never makes men kind and charitable. Only the love of Christ can do that.

Changing human hearts is a slower process than changing laws, but it is far more certain to accomplish permanent results. Let the Church not appeal from God to Caesar but devote its energy to the work of promoting the growth of Christian grace — truth, honesty, fairness, generosity, justice and charity — in the hearts of men. The Gospel must be applied to all areas of life, to all human activities, to the individual in his life and work and to society in all relationships of mankind. The Gospel of Jesus Christ is universal, all embracing, sufficient.

APPENDIX: SECTION 17

A REVIEW OF NATIONAL COUNCIL POLICIES ON THE ISSUANCE OF STATEMENTS AND STUDIES

Prepared by Dr. Roy G. Ross and Dr. Roswell P. Barnes

I. DISSATISFACTIONS

Some members of the General Board, particularly some members of the National Lay Committee have expressed disapproval

- A. Regarding the scope of statements and pronouncements which are docketed for consideration.
- B. Regarding the scope of statements which have been adopted by the General Board.
- C. Regarding what is felt to be an ignoring of minority opinion.
- D. Regarding what is regarded as our failure to state differing viewpoints in "Study Documents."
- E. Regarding findings of conferences which have included matters concerning which the General Board has not approved any policy statement.
- F. Regarding suspension of rules in the light of the alleged need for emergency action on statements which were not circulated in advance.

We recognize that the memorandum from the Informal Conference of Council and Lay Leaders held on April 30-May 1 is before the Committee on Policy and Strategy for consideration. We feel that these comments, questions and suggestions may be relevant and supplementary to that report.

II. CONSTITUTION AND GENERAL BY-LAWS

Provisions indicating scope of functions.

- A. **Objects of the Council:** Constitution, Article II — Objects
 - 1. To manifest the common spirit and purpose of the co-operating churches in carrying out their mission in the world.
 - 2. To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

3. To continue and extend the work of the inter-denominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

B. Functions of the Council: Constitution, Article V — Functions

1. The general oversight and coordination of the whole field of work of the Council and of its Divisions and other units.
2. All actions and utterances of the Council in representation of the cooperating churches.
3. Basic studies in fields of common interest to the churches.

C. Purposes of the Division of Christian Life and Work:

By-Laws of DCLW, Article II — Purposes

1. c) To enable the churches to proclaim the Gospel of Christ and to permeate the life of the community with the Gospel by means that are more effectively utilized in cooperation than in separation.
- d) To secure a larger combined influence for the churches of Christ in all matters affecting the spiritual, moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life.
- e) To serve as a mediating and reconciling influence in situations of tensions or conflict within the areas of concern of the Division.
- f) To serve as an agency through which the churches may exert their influence in relation to other community agencies and enterprises.
- g) To make more effective the witness of the churches in the struggle for world justice and peace.

III. GENERAL ASSEMBLY AND GENERAL BOARD RESOLUTIONS

A. General Principle:

1. General Board — March 20, 1952

"We have come to the clear conviction that it would be wise, as a matter of policy, for the General Board to limit the number of occasions on which it makes a pronouncement in the name of the Churches and to confine such pronouncements to those matters in connection with which there is an unmistakable ethical or religious concern and which seem to require an utterance by the Church."

2. General Board — March 20, 1952

"We are also clear in our own minds that it is highly desirable not only to permit but to facilitate the preparation and circulation throughout the constituency of the Council of objective studies and analyses of contemporary problems which have some ethical or religious bearing and on which it is important for the representatives of the Churches to be more thoroughly informed as an aid to the formulation of opinions and judgments. Such studies, to have maximum value, should clearly set out the various points of view held by competent and sincere persons. Such studies need not necessarily attempt to arrive at a single conclusion. In this connection we feel strongly the need to protect the right of responsible groups within the Council to be heard on important, even if controversial, issues, but in such a manner that what they say will not be assumed to represent the point of view of the Council unless the General Board so authorizes."

B. Procedures

1. General Board — 1/17/51

"Statements which deal with matters of public policy or involve controversial issues must be submitted to the members of the General Board, at least in preliminary draft, not less than seven days prior to the date on which the General Board is to consider them."

2. General Assembly — 12/10/52

"Pronouncements or statements on any matter within the scope of the Council may be presented to the General Board by any division or other major unit, for the consideration and action of the General Board. Only such documents, after consideration and approval by the General Board, are to be considered or referred to as official statements of the Council. Where action is desired by the General Board, copies of the proposed pronouncement or statement shall normally be furnished the representatives of all divisions and other major units and sent to the members of the General Board well in advance of the meeting at which it is to be considered with the request that, if possible, suggested amendments be submitted to a designated office before a certain date so as to enable the respective division or other sponsor of the statement to prepare a revised draft."

"A division or other major unit which proposes to make a study or analysis . . . shall, at the time of the initiation of the project, report to the General Board for information as to the nature, scope and procedure of the proposal. It shall be assumed that, such a report having been made to the General Board, the division is authorized to proceed unless exception is taken to it by the General Board."

"Committees of the General Board and the supervisory bodies of units of the Council, when bringing reports to the Board shall indicate in each report (a) an outline of the procedure which was followed in preparing the report, (b) the established quorum for the reporting unit, (c) the attendance when the report was adopted, and (d) the margin by which the report was adopted."

3. General Assembly — 12/10/52

"Consideration of matters referred to it by the General Board, by any program unit, or by General Administration, having to do with proposed policies or programs not now within the assigned field of any unit or which involve the interests of several units."

C. Recognition of Minority

1. General Board — 3/28/51

"If any denomination, through a majority of its representatives present and voting, dissents from a position taken by the General Assembly or the General Board, that dissent shall be recorded if so requested."

2. General Board — 3/28/52

"If in a public hearing a Council action is reported from which some denomination has dissented under the provisions of Section B above, that dissent shall be reported at the hearing."

3. General Board — 12/10/52

"The General Board and General Assembly, when making announcement of actions on matters of public interest shall indicate an analysis of the voting on these matters, including the number of approvals, disapprovals and abstentions."

IV. FUNCTIONS OF GENERAL STAFF OFFICERS

A. General By-Laws:

"The General Secretary shall have responsibility for administering the total work of the Council. He shall perform his duties subject to the oversight of the General Assembly and the General Board and in accordance with the provisions of the Constitution and the General Bylaws of the Council. He shall bring regular comprehensive reports to the Biennial Meetings of the General Assembly setting forth the accomplishments, needs and opportunities of the Council. He shall also bring regular reports to the meetings of the General Board which will acquaint the General Board with major developments in program, emerging questions of policy which need decision by the General Board, and recommendations with respect to proposed new undertakings, budget, personnel, policies and relationships."

B. General By-Laws: Article V — Section 9

"The General Secretary shall be responsible, in consultation with the Associate General Secretaries, for preparing the agenda for meetings of the General Board, it being understood that all reports to the General Board will be brought by the General Secretary or the Associate General Secretaries concerned with the respective phases of the Council's work, except as otherwise arranged by the General Secretary. The adoption of the final agenda shall rest with the General Board."

APPENDIX: SECTION 18

LETTER TO THE PRESIDENT OF THE COUNCIL FROM THE LAY COMMITTEE'S EXECUTIVE COMMITTEE

Drafted by the Hon. Ruth M. Miner at the request of the
Executive Committee

Bishop William C. Martin,
President, National Council of the
Churches of Christ in the U.S.A.

Dear Bishop Martin:

Nineteen hundred fifty years *after* the Son of God was born, in this Christian nation the spiritual leadership of slightly more than one hundred forty-three thousand congregations of Protestant churches through thirty denominations declared their united faith in Christ and "brought forth on this continent" the greatest Union yet born here, the National Council of the Churches of Christ in the United States of America.

Not in the charter of incorporation, not in the duly constituted structure of administration, and not in departmentalized procedure lies the strength or the power or the destiny of this Union, but rather in the aroused and inspired spirit in each of the thirty-four million or more church members which the Council represents.

In its elaborate and comprehensive organization, one inalienable and uncontrovertible truth stands out, which is that the spiritual leaders and denominational administrators, no matter how consecrated or how dedicated, can not give life *to* or keep life *in* this Council or any religious union whatever be its size or completeness, without the support and allegiance of those who worship in the pews. The cornerstones of our churches are not in the mortar that houses some precious documents that time and progress will some day take away regardless with what elaborate ceremony they are laid, but in the loyal hearts and consecrated lives of those who have voluntarily declared their allegiance through membership in the respective churches. The shepherd and the flock together are then Christ's church on earth. He set up no categories or characteristics, made no selections, intimated no earthly qualifications. His declaration was "go ye into all the world and preach the gospel unto all people."

In the Protestant religion, Christ ordained no special group or class to be His representatives after he commissioned the eleven disciples. So it is that in the vineyard of His Kingdom, in the Church of Christ joined together in our great National Council, there are over thirty-four million of His disciples representing as many minds, but with one faith and one hope.

In their separate churches the memberships have chosen their spiritual leaders but within the Council the enthusiasm and allegiance of these lay people will largely be measured *by* and be commensurate *with* the identified representations as such which they feel they have in the administration and voice of the Council which is the organ of the vision of a common effort of Protestantism to bring all the world to Christ and Christ to all the world.

This irrefutable truth the original architects of the Council recognized and at the request of and in accordance with the wishes of the original Planning Committee there was established in the National Council the National Lay Committee in order to enlist lay people in the work of the Council. This democratic principle of representation is recognized as imperative to growth and sustained success in the answer to the question "How is the Council Supervised and Governed?" published in the Council's leaflet entitled "The National Council of Churches — What is it and What does it Do" when it says "by official representatives — Ministers, Laymen and Laywomen." This essential doctrine of any enduring union is further strikingly emphasized when this pamphlet in speaking of the Council quotes "It (Council) depends wholly on the principle of voluntary co-operation through democratic representative processes." "Upon this rock" then the Lay Committee was established.

"So conceived and so dedicated," the Committee has a membership of 190 men and women. They come from every part of the Union and comprise farmers, bankers, community workers, teachers, people in public service, housewives, industrial executives, insurance agents, judges, labor leaders, professional men and women, publishers, retail merchants, scientists, railway workers, and many from the General Department of United Church Women. All of these

members have been approved by the denominations to which they belong. Thus, the Lay Committee is quite representative of the laity of our churches — geographically, functionally, denominationally.

Going from the work of the Council to its means of maintenance, it can be said that an important proportion of the contribution in support of the Council from individuals, foundations, and corporations has resulted from the campaign for funds carried out by the Lay Committee.

And can it not be further said that in addition to these accomplishments, the two annual meetings of the National Lay Committee have been occasions of high purpose and spirituality?

At this point one great and outstanding distinction should be borne in mind. The Lay Committee is a representative body of the laity and its work in and contribution to the Council has been in a representative capacity. This kind of responsible and representative participation is vastly different in its strength, significance, and importance from having merely "lay minds" on various committees by the means of selecting individual laymen or laywomen here and there from the thirty-four million constituents. By this latter means there is no "representative processes" for this bulwark of the Protestant Church in the National Council of Churches. A lay mind on any administrative or structural committee is not the voice of the layman's representative. It may represent a layman's point of view but it can never represent the laymen and laywomen.

Nearly three years have passed since the National Council and the National Lay Committee started on this "noble experiment." In the light of such an attempt to strengthen and expand the Gospel of Christ and the work of His church through the united efforts of Protestantism from coast to coast, this period of time is too short to give a sound appraisal of the Lay Committee or the Council in terms of success as the world measures success. With eyes toward the future, the true measure of the Council or the Lay Committee must at this point be in terms of their dedicated purpose and enduring and eventual possibilities.

Members of the National Lay Committee have served on the Council's General Board as consultants since March 28, 1951. Since the Second General Assembly of the National Council of the Churches of Christ in the U.S.A., in Denver, December 1952, these lay consultants have been "voting members" of the General Board. At Denver, the Assembly's Work-Book stated:

"We acknowledge with appreciation the helpful contributions made during the biennium by the National Laymen's Committee and the National Laywomen's Committee through recruitment and active enlistment of men and women of character, ability and experience, most of whom were not previously related to any of the twelve bodies which formed the National Council of Churches. Today, many men and women originally recruited for the lay committees constitute the nucleus for the Business and Finance Committee. The national lay committees are largely responsible also for activating a program of special interpretation, and for securing added financial support."

In addition, the National Lay Committee has supplied members to the following subcommittees of the Committee on Business and Finance: Accounting and Auditing, General Budget, Investments, and Pensions. Further, the National Lay Committee is represented in the membership of the Committee on Policy and Strategy, Committee on Study and Adjustment, Committee on Maintenance of American Freedom, Committee on Coordinated Program Emphasis, the Committee on Special Interpretation, Committee on Allocation of Costs of Central Services, the Personnel Committee, the Legal Committee, the Committee on Audio-Visual Policies and Programs, and the Committee of Reference.

Believing therefore more devoutly than ever in its ordained purpose, and being more humbly confident than ever in its destined importance as an organ of responsible representation of the laity of the several communions within the Council, and seeing a great unfinished work ahead of it, the Lay Committee approaches the close of that period of time for which it was instituted and offers the following suggestions:

- (1) That a program (or programs) authorized and supervised by the General Board be given to the National Lay Committee; that this program (or programs) be of a size to challenge the talents, experience and broad organizational contacts of these 190 consecrated laypeople in 40 States and in a minimum of 36 occupations.
- (2) That the Lay Committee must retain its working and planning entity if it is to interpret the work of the National Council to lay groups not easily available to within-the-church organizations; that the proposed plan for integration of the Lay Committee members, one-by-one, two-by-two or more into the several Boards, Commissions, Committees and other units of the Council is good only insofar as it goes. The overall view of the Council's work, plus the opportunity to review this composite picture is essential to the keeping together of this group of 190 laypeople.

The National Lay Committee offers its work of the past and its possibilities for service in the future to God and the Council for judgment and decision, believing fully and prayerfully in this mightiest of united movements in the history of Protestantism.

Sincerely yours,
(sgd.) J. HOWARD PEW
Chairman

February 24, 1954

(And signed by the following members of the Executive Committee of the National Lay Committee)

Dr. Clarence C. Beasley
Mrs. Olive Ann Beech
Dr. Mary de Garmo Bryan
Dr. Franklin L. Burdette
Mr. Hugh Comer
Mr. Jasper E. Crane
Mr. Francis S. Harmon
Mrs. Lois B. Hunter
Mr. B. E. Hutchinson
Dr. Ralph Cooper Hutchison
Mrs. Charles S. Johnson
Mr. Lem T. Jones
Dr. Howard F. Lowry
Hon. Marion E. Martin
Dr. Spencer Miller, Jr.

Hon. Ruth M. Miner
Mr. Robert F. Moore
Mrs. Frances R. Murray
Mr. Eugene McElvaney
Mr. Henning W. Prentis, Jr.
Dr. Ada Chree Reid
Mrs. Dollie Lowther Robinson
Dr. Noel Sargent
Miss Wilma Sivertsen
Dr. Victor J. Tulane
Mr. Paul M. Wack
Dr. H. Torrey Walker
Mr. R. J. Wig
Mr. Charles E. Wilson

APPENDIX: SECTION 19

LETTER FROM THE CHAIRMAN OF THE LAY COMMITTEE EXPRESSING HIS VIEWS TO THE PRESIDENT OF THE COUNCIL

March 26, 1954

Bishop William C. Martin
1910 Main Street
Dallas 1, Texas

Dear Bishop Martin:

In our discussion Tuesday afternoon, I was left with the impression that you believed there were many good men in the Church whose philosophy on economic and social questions was quite opposed to that which I held. So I am writing this letter in order to state to you the issue and then to discuss the question as to whether the opposing views can be reconciled by the true concepts of Christianity.

The issue is freedom. And freedom can exist only in a state where the people generally accept honesty, truth, fairness, generosity, justice and charity as a rule for their conduct. If the people of a state accept bribery, guile, cupidity, deception, selfishness and dishonesty as a rule for their conduct, then the strong will exploit the weak, might becomes right, and anarchy will stalk the land. Freedom under such conditions for the individual is no longer possible. Only a dictatorship will save such a state from destruction.

But honesty, truth, fairness, generosity, justice and charity are the attributes of Christianity. So if we would have individual freedom, we must first have faith in God. William Penn truly said: "If men will not be governed by God, they must be governed by tyrants."

Now, I am not a theologian, but 50 odd years' experience in business has taught me that progress in industry can only be effected when men are permitted by Government to exercise their individual freedom. Only in this way is it possible to effectuate the release of man's genius. If I have read the Scriptures aright, it tells us that individuals have the possibility to become sons of God; and that in fact man was created in the image of God — that is with the capacity to achieve something which might be said to be like God.

Freedom to develop one's personality would therefore be in accord with the effort of creation, with the teachings of Jesus, and with other revelations in the Scriptures. Jesus certainly taught us that, and I quote, "If you continue in my word, . . . ye shall know the truth, and the truth shall make you free."

Now, Socialism, Welfare-State-ism, Government intervention, or any other term used to describe Collectivism enforced by the power of Government, appears to be directly antithetical to the above ideals. Socialism tends to reduce man to a unit of the mass; to submerge the individual back into the group. It is rule by force, intimidation, coercion. It suppresses the individual, violates his personality, and compels him to conform to the mass pattern. He must not be self-reliant or use his initiative, but must think and act in conformity with the mass. Opposition of any kind must be suppressed.

Under this system, the individual is nothing. He is expendable. Only the good of the herd is important. This is really the law of the jungle, where the old, the infirm and the unfit are considered of no importance and are abandoned when they are no longer able to play their full part in the group.

The tendency to collectivize modern society is retrogression. It abandons the bright vision of the importance of the individual in regard to a free society and tends backward towards the group society, typified by the ant hill. It negates the message of Jesus Christ; ignores the teachings of the Scriptures; carries us back into the Dark Ages, from which man's personality was just beginning to emerge from the mass.

Jesus depended upon the power of persuasion. He did not coerce individuals. He saw clearly that attitudes of the heart cannot be changed by coercion, by law and penalty. He depended entirely upon the persuasive power of his mission.

When Christians lose faith in the message of Jesus and seek to reform society by the power of the state, they are in effect appealing from God to Caesar; they are trying force because they have lost faith in the power of their religion.

Of course, these Collectivist-minded individuals pretend that they don't want to go all the way. They just want the proper amount of Socialism — just the right degree of control. But some controls make other controls necessary and, once started down the road to a Government-controlled economy, there seems to be no place to stop short of complete Government domination of the lives and activities of all the people. It should be pointed out, however, that complete control cannot be enforced as long as people are free to speak and write their objections, and to oppose the Government planners — therefore free speech must be suppressed and the people coerced into obeying Government orders. The result is a society where men live by quotas and ration cards; work at jobs given them by Government, at wages fixed by Government. In such a society men eventually become slaves of Government.

Those of us who have given years of study to this problem, believe that we have already gone far beyond the limit of safety, and that only faith in God can turn back our plunge toward a totalitarian state. What a travesty it is to see so many of our ministers running to Washington to obtain more laws to make more people subject to more control by our Government masters!

Of course, many of these ministers tell us that poverty could be conquered and economic and spiritual well-being achieved, if we could only get more laws to take more goods from more people and give it to those in need. History teaches us, however, that countries with the least freedom have developed the most poverty and misery. Why should we turn from the bright hope that freedom has given us, back to the Dark Ages of suffering and enslavement, which have always existed where Government has become sufficiently powerful to control men?

During the last hundred years, America has made far greater progress than was previously achieved by the whole world during all recorded history. How did America accomplish so much in so little time? Was it because of our natural resources? Many countries in the world have far greater resources than we have. Was it because we are smarter than other people? Such a thesis would be difficult to sub-

stantiate, because we are the direct descendants of the people of Europe.

There seems to be only one answer to this question — individual freedom. Today most people are losing their interest in freedom because they are prejudiced in favor of certain objectives and progress which deny the true concept of freedom. The question uppermost in my mind is — Have we retreated so far away from freedom that interest in it cannot be revived until it has been completely lost?

This is not a new subject. Lincoln gave it much thought, for in 1864 he stated: "The world has never had a good definition of the word liberty, and the American people, just now, are much in want of one. We all declare for liberty, but in using the same word we do not all mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor. Here are two, not only different, but incompatible things, called by the same name — liberty."

Lincoln freed the slaves. He knew that real freedom meant that each man should control his own life and the product of his labor, so long as by so doing he did not infringe on the rights of others. That is the concept of freedom which was held by our forebears who wrote the Constitution and the Declaration of Independence.

That is the kind of freedom to which I am prepared to dedicate my life and fortune. I see no way by which it can be compromised.

Sincerely yours,
(sgd.) J. HOWARD PEW

APPENDIX: SECTION 20

STATEMENT ON BEHALF OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A. BEFORE THE SUBCOMMITTEE ON RULES OF THE SENATE COMMITTEE ON RULES AND ADMINISTRATION, JULY 6, 1954

My name is Francis S. Harmon. My residence is in New York City. I happen to be president of a small daily newspaper in the South. I am a member of the American Bar Association, and as a layman I have been related officially to a number of boards and committees of the National Council of the Churches of Christ in the United States of America.

I am appearing before you as a representative of the National Council of Churches by the authorization of its President, a divisional Vice President, and its General Secretary.

The National Council of Churches is comprised of thirty Protestant and Orthodox communions, having a total membership of more than thirty-four million. I cannot, obviously, speak for each of the members of these churches. Furthermore, I am not speaking with reference to any specific bill or resolution, since none has been endorsed by the National Council of Churches, or to any specific provision of any bill or resolution which may be before this subcommittee. I am speaking, however, in regard to those underlying principles which have been stated by the General Board of the National Council of Churches with reference to rules of procedure for Congressional investigating committees.

Over a year ago the National Council of Churches recognized that there were moral and spiritual values that were being impaired or destroyed by faulty investigating procedures. Therefore, the National Council on March 11, 1953, adopted a statement from which I quote:

‘As Christian Americans we are dedicated to maintaining the freedom of all Americans and their institutions. No body of citizens is more alert to the threat of Communist thought and conspiracy both to the Christian faith and to freedom than the Christian Churches.

‘Free ministers in free pulpits, preaching to free people the liberating truth of Christ, are a chief bulwark of American freedom and the best guarantee of its future. This freedom must be maintained . . .

'Congress has the right and duty to make such investigations as may be necessary to secure the information upon which sound legislation may be based. Conspirators in any area of life who seek the violent overthrow of the Government of the United States should be discovered, tried in American tribunals and, where found guilty, punished.

'No witness at any investigation should be denied fair and dignified treatment. Having sworn to tell the truth, the whole truth and nothing but the truth, he should be permitted the right of an uninterrupted initial statement of reasonable length since unlimited right of cross-examination by all members of the investigating committee is allowed. No committee should circulate on its letterhead over the signature of its members or employees unsupported charges against individuals or organizations which it has made no effort to investigate or substantiate.

'The proper and essential function of Congressional investigations must be preserved. It must be jealously guarded against abuse through methods that are now bringing it into disrepute.

'At this moment when national unity based upon mutual confidence is of paramount importance to our security, men in responsible positions must not, through unsubstantiated charges and blanket indictments, destroy confidence in our American schools, colleges and universities. To do this would be to play into the hands of the Communists.

'Because of these and allied concerns, we authorize and request the President of this Council to appoint a "Committee on the Maintenance of American Freedom," with instructions to watch developments which threaten the freedom of any of our people or their institutions, whether through denying the basic right of the freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration. The Committee is requested to make such recommendations to the General Board from time to time as the Committee may deem appropriate."

As a result of this action a committee was appointed by Bishop William C. Martin, president of the National Council of Churches, under the chairmanship of Bishop Henry Knox Sherrill. This Committee on the Maintenance of American Freedom took note, among other things, of the proposals by many members of the Congress that codes of fair practice be established for the guidance of Congressional committees to avoid injury to the rights of individuals in the course of investigations.

It is not our intention in appearing before this Committee to go into the details of particular instances in which the rights of individuals have been violated through improper conduct of committee investigations. Such instances have been numerous. They have been widely reported through the press, and some of them have been discussed and deplored by members of Congress themselves. Our concern is with the establishment of procedures that will reduce the incidence of such wrongs. For this purpose, we are presenting a statement which summarizes the kinds of violations of rights that have occurred and which we hope can be avoided hereafter through enforcement of a code of fair practice for Congressional committees.

On the recommendation of the Committee on the Maintenance of American Freedom, the General Board of the National Council on March 17, 1954, adopted the following statement:

"Deeply concerned by certain trends in American public life the National Council of Churches in March, 1953, created a 'Committee on the Maintenance of American Freedom' and instructed it to 'watch developments that threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration.'

I.

"One such threat has come from procedural abuses by Congressional committees. Remedial measures are now being proposed, and we commend the President, the leaders of both major parties and the members of Congress who have spoken out and demanded reforms. If these reforms are to be adequate they should provide protection from at least the following:

1. The stigmatizing of individuals and organizations on the basis of unsupported accusations and casual associations.

2. The forcing of citizens, under pretext of investigation of subversive activities, to testify concerning their personal economic and political beliefs.

3. The functioning of Congressional committees as legislative courts to determine the guilt or innocence of individuals.

4. The denying to 'witnesses' opportunity to bring out material favorable to their side of the case through questions by witnesses' own counsel and oppor-

unity to test the validity of accusations through cross-examination of accusers.

5. The permitting to a committee member or counsel the reading into the record against a 'witness' defamatory material and charges without requiring the accuser personally to confront the accused.

6. The usurping by Congressional committees of powers not granted to Congress by the Constitution and their failing to concentrate on the primary task of collecting information for purposes of new legislation.

7. The scheduling of hearings, subpoenaing of witnesses and evaluating of their testimony by chairmen of committees without the concurrence of, or consultation with, their fellow committee members.

8. The releasing from the files of a Congressional committee of so-called 'information' consisting of unverified and unevaluated data in such a way that the committee can be used to help spread and give credence to malicious gossip.

II.

"Another threat has come from competition among rival Congressional committees, creating the impression that they seek publicity, personal aggrandizement and political advantage rather than basic facts. In order to concentrate energy on the legitimate and essential task of resisting the Communist threat, and in order to avoid wastage and duplication of effort and to minimize the risk of the exploitation of public interest and fear, we urge the establishment of a single joint Congressional committee for the investigation of subversive activity.

III.

"A more basic threat has been a growing tendency on the part of our people and their representatives in government to suppose that it is within the competence of the state to determine what is and what is not American. The American way is to preserve freedom by encouraging diversity within the unity of the nation and by trusting truth to prevail over error in open discussion. The American way is to rely upon individuals to develop and express individual opinions. The American way is to depend upon the educational institutions to seek the truth and teach it without fear. The American way is to look to the churches in the

richness of their diversity to bring to the nation light and discipline from God to maintain a responsible freedom.

“Aggravating these threats to American freedom is the prevailing mood of restlessness and tension. This arises in part from the real menace of Communism, which our nation is resisting by strength. It arises in part from the lack of a sense of security within our people which no physical strength can produce. Spiritual security can be achieved only by strengthening the nation’s faith in God. The responsibility for deepening this faith rests with the churches.”

In conclusion, we request most urgently that this committee report its recommendations in time for the Senate to take action in this session on a code of fair practice for Congressional committees. We believe that there is a real and present danger to civil rights arising from the improper conduct of committee investigations. In the development of our democratic form of government, it has been the elected representatives of the people who have carried the burden of the struggle to gain our basic freedoms. At this time when a new threat to those freedoms has arisen we feel we may look to the Senate to assert leadership and to take the appropriate action to end that threat and to enforce the measures necessary to prevent its arising hereafter.

We wish to commend the members of the Senate who have taken the initiative and introduced the bills providing for codes of fair practice now before this committee. We also wish to express our appreciation to the committee for the consideration it is giving to this important matter and for the opportunity extended to the National Council of Churches to express its views.

APPENDIX: SECTION 21

KEEP THE CHURCHES OUT OF POLITICS

By David Lawrence

Editorial, U. S. News & World Report

April 2, 1954

Christianity is the dominant religion of America, but the basic principle of our constitutional system is to keep Church and State separate.

Lately some of the national church organizations have begun to meddle in politics. If the trend is not arrested, it can only lead to a loss of faith in churches and in clergymen who profess to teach Christianity.

It has become commonplace to pick up the Monday morning newspapers and read sermons vehemently attacking persons who are conspicuous in the political polemics of our day. The press associations eagerly transmit to newspapers from coast to coast the invectives of partisan spleen that come from the pulpits. Some clergymen seem more interested in making headlines than in making Christians obedient to Christian principles in their everyday life.

It is a truism of our times that politics would be cleaner and the controversies in governmental affairs which cause so much emotional furore would be dissolved if men who became protagonists would surrender themselves to the will of God and be guided in paths of truth and human love.

For the decay in present-day morals and the deterioration of moral principle in governments throughout the world is perhaps due to the fact that many clergymen have been grossly negligent in their devotion to spiritual tasks. They have been diverted from their real duty. They have not fulfilled their true mission. They have become controversialists themselves — infected by the poison of pride and egotism.

Soon laymen in America will be asking each other: "Are you attending a pro-McCarthy or anti-McCarthy church these days?" Soon other laymen will be asking: "Is yours a Republican or Democratic Party pulpit?"

How much faith, how much confidence can there be in any clergy which allows itself to become an integral part of the factional strife of the political world?

As citizens, clergymen may express themselves on anything they please. But in speaking for Protestant, Catholic or Jewish churches, they ought not to intrude in politics or take sides on political questions—that is, if they expect to retain the confidence of their congregations.

A case in point is the National Council of Churches of Christ in the U.S.A., which has just issued a statement demanding that Congress adopt certain rules and regulations, which the National Council would prescribe, with reference to the handling of congressional investigations. The phraseology of the document is copied in large part from the language of political spokesmen who are making partisan use of such proposals. Granted that there is need for such reforms, why does the National Council feel that laymen are incompetent to fight that battle and that the prestige of such a big church organization must be dragged into the mire of partisan politics? For the conduct of congressional inquiries is a political football these days.

This manifesto declares that congressional committees are usurping “powers not granted to Congress by the Constitution and failing to concentrate on the primary task of collecting information for purposes of new legislation.” Yet nowhere in all the decisions of the Supreme Court of the United States has Congress been told that the Constitution requires its investigating committees to limit themselves to collecting information for new legislation. Would the Teapot Dome scandal or the perjury by Alger Hiss or the many cases of corruption by individuals in Government have been uncovered if there had not been constitutional authority for such probes by the legislative branch of the Government and its committees?

The manifesto, moreover, still clings to the illusion that, when persons suspected of Communist affiliations or connections have been investigated by congressional committees, this is merely an attempt to castigate them for their “personal economic and political beliefs,” and not for their possible relationship to the Communist conspiracy. The FBI and the various U. S. District Attorneys have been confronted in the courts with the same line of defense by Communists who have been convicted of participating in a conspiracy to overthrow the Government of the United States by violence.

All these pronouncements by national church organizations can have only one object and purpose — to use the dignity and spiritual power of the church as an agency to draw church members into a political force which shall mobilize public opinion on a question of governmental procedures.

Is it advisable for large church organizations, as such, to enter the political field? Wouldn't it be better if they taught us more about Christian philosophy and inspired us by their example to settle the conflicts within everyday America by reason instead of by emotion, by truth instead of by slander, by the governing rules of a God-given conscience?

This is the time of all times for clergymen to teach Christianity and not to become sinners themselves in the unmoral precincts of present-day politics.

U. S. News & World Report, April 2, 1954

APPENDIX: SECTION 22

REPORT OF INFORMAL CONFERENCE OF COUNCIL AND LAY COMMITTEE LEADERS

April 30 - May 1, 1954

The Informal Conference on Lay Participation was held under the authorization given by the General Board on March 17, 1954 in accordance with the recommendation of the Committee on Study and Adjustment, which reads as follows:

"That the President of the National Council be asked to call a conference of leaders of the National Lay Committee with officers and staff and other leaders of the Council; the conference to last long enough for leisurely discussion of the real differences that appear to be among us as to the best way to include and utilize the energies, interests and abilities of the National Lay Committee and of other able lay people who are not active in the regular organization of the churches or of the Council."

The conference was held in three sessions, — the first on the evening of Friday, April 30 and the other two during the morning and afternoon of Saturday, May 1.

Those who participated in the conference were:

Bishop William C. Martin, President of the Council

Hermann N. Morse, Vice-Chairman of the General Board
and Chairman of Policy and Strategy Subcommittee on
Lay Participation

H. Torrey Walker, Chairman of Study and Adjustment Subcommittee on Lay Participation and Member of the Lay Committee

Bishop G. Bromley Oxnam, Chairman of Committee on Study and Adjustment

Franklin C. Fry, Chairman of the Committee on Reference

Lem T. Jones, Chairman of the General Department of United Church Men, and member of the Lay Committee

J. Howard Pew, Chairman of the Lay Committee

Jasper E. Crane, Vice-President of the Council, and member of the Lay Committee

Henning W. Prentis, Jr., Member of the Lay Committee

Roy G. Ross, General Secretary

Roswell P. Barnes, Associate General Secretary

All of the above persons were in attendance for the entire period of the conference, except that Dr. Franklin C. Fry did not arrive until late in the first session, Mr. J. Howard Pew had to absent himself during the latter half of the Saturday morning session because of a previously made speaking engagement, and Bishop G. Bromley Oxnam was unable to be present for the Saturday afternoon session.

The conference was held without any set agenda, though the opening period provided for:

1. A statement by the President regarding the purpose of the meeting.
2. A statement by Mr. J. Howard Pew regarding issues which he felt should be discussed in the conference.
3. A statement by Mr. H. Torrey Walker, interpreting the work of the subcommittee of which he served as Chairman.
4. A statement by Bishop G. Bromley Oxnam interpreting the issues as seen by the Committee on Study and Adjustment.

These statements were followed during the remainder of the meeting by informal discussions.

During the last session, the group asked the President to make a report to the General Board with a recommendation that the report be referred to the Committee on Policy and Strategy for study, this report to contain the following points of consensus:

1. That a procedure should be established where in case any member of the General Board raises question as to the propriety of Council consideration of a given statement, then that the question be referred to the Policy and Strategy Committee for recommendation either at the same or at the next meeting of the General Board as to the propriety of such consideration by the General Board.

That the Policy and Strategy Committee be instructed, after consultation with the unit representatives of the committee bringing the report and any persons raising question, to bring a report to the General Board regarding pros and cons of the issue of propriety and its recommendation thereon.

That when the Committee on Policy and Strategy reports, a vote of the General Board then be taken on the propriety of consideration of the issue under question with two-thirds affirmative vote being required for such consideration.

That if the report is then considered by the General Board, the content be subject to the usual majority judgment.

That the Committee on Reference be abolished and that it be recommended to the Committee on Policy and Strategy that it appoint a standing subcommittee of six persons, three lay and three clerical, to act in this field and also to carry the present functions of the Committee on Reference and to assist the Committee on Policy and Strategy in formulating its recommendations to the General Board.

3. That inasmuch as the work of the National Council includes varieties of essential constructive services concerning which we can assume almost unanimous agreement and inasmuch as it is desirable that the dockets of the meetings of the General Board should fairly reflect the extent and variety of such services, as well as current issues on which it is deemed important to take action, it be suggested to the General Board that it encourage the divisions to bring to the General Board, statements of convictions and plans, for public release, regarding these concerns which have resulted in far-reaching programs of action and service and which need the reinforcement of General Board action.

VOTED to adopt 1 and 3 for circulation to the officers and executives of major units and committees of the Council for comment, looking forward to a consideration of their comments at a meeting of this Committee to be called before the meeting of the General Board to be held September 14-15, 1954.

APPENDIX: SECTION 23

RECOMMENDATIONS OF THE COUNCIL'S GENERAL OFFICERS "REGARDING SPECIFIC PROGRAM SERVICES WHICH LAYMEN CAN RENDER"

May 8, 1954

1. That the Committee continue during the coming year its effort to fulfill the function originally assigned to this committee, namely
 - a) To assist in inculcating among laymen a fuller realization of their responsibility for the work of the church.
 - b) To make recommendations concerning policies and procedures which will make the most effective use of the experience and ability of lay people in the Council and provide a partnership between them and ministers in all the work of the Council.
 - c) To assist the Council in its business operations and obtaining needed financial support.
2. That members of this Committee join with clergymen of the Council, as opportunity is provided by the General Board, in helping to institute such a program of interpretation as is now under consideration by the General Board.
3. That the members of this Committee serve on program committees of the Council in the areas of their special interests where opportunity is afforded in order that there may be greater lay strength in the areas where there is agreement and in order that their points of view may be heard on controversial questions where statements and reports originate.
4. That the men members of this Committee serve on the Board of Managers, and on the National Council Service Committee, or elsewhere in the General Department of United Church Men in order to help this department to become a rallying ground of the laymen of the Council (and of the lay organizations of our member communions).

5. That the Committee study with the General Secretaries of the Council and with the General Departments the choice of projects which can be administered by laymen under the aegis of these departments in such fields as
 - Promotion of Evangelism
 - Religion and Public Education
 - Church Missions
 - Church World Service
6. That a special committee of women members of the this committee be appointed to study with a special committee of the General Department of United Church Women ways of obtaining a better solidarity among the women of the two groups.
7. Dr. Barnes suggested the following projects as illustrative of the work of various units of the Council in which it might be helpful to have the active participation of members of the National Lay Committee working through committees of the General Department of United Church Men:
 - a) The Divisions of Foreign Missions and Christian Life and Work have been concerned about the urgency of establishing a graduate school under Protestant auspices for the training of young men and women preparing for the diplomatic service or for work in a commercial or industrial enterprise overseas. They believe that there should be a school under Protestant auspices which would compare favorably with Georgetown University. Collaboration of the kind of laymen who are in the National Lay Committee might enable the interested Divisions to achieve this end.
 - b) The new program for the Christian Ministry in the National Parks administered by the Joint Department of Evangelism is under the direction of a Committee comprised largely of executives and clergymen from boards of national missions, the theological seminaries, the Department of Pastoral Services, and the Inter-Seminary Committee. This is a program which needs the collaboration of laymen both in the direction of the program and in the support of it. It is a relatively new project. The summer of 1953 was the first period

of extensive operation. The program serves the permanent staff of the parks, the temporary summer staff, including a large number of students, and visitors to the parks.

- c) The problem of juvenile delinquency, in which the General Department of United Church Men has already indicated a special interest, is one which the Department of Social Welfare and the General Department of United Church Women have been working on, but the program will not be pressed with the aggressiveness which is required unless the base of operation, including the participation of more laymen and laywomen, is developed.
- d) The chaplains of our Defense Forces, missionaries in Japan, National Christian Council in Japan, and the churches in Germany are all concerned about the present inadequacy of facilities for wholesome social and recreational activities under religious auspices for our defense personnel overseas, notably in Japan and in Germany. Several units of the Council are interested in this problem, but special attention is required for it and if a group of national lay leaders would show an interest in it a significant program might be launched. This should be done, of course, in co-operation with the General Commission on Chaplains and with the Armed Services branch of the YMCA which is responsible for Protestant participation in the USO program.

Note: It was agreed that the general staff officers would collaborate with the various program units of the Council, especially with the General Department of United Church Men, in working out a list of specific projects if it is desired.

Respectfully submitted,

ROY G. ROSS

ROSWELL P. BARNES

APPENDIX: SECTION 24

AFFIRMATION of the MEMBERS OF THE NATIONAL LAY COMMITTEE on the subject of CORPORATE PRONOUNCEMENTS OF DENOMINATIONAL OR INTERDENOMINATIONAL AGENCIES

Desiring the Will of God to be done through the Church, His chosen agent in proclaiming revealed truth, in changing the character of men, and in ministering in Christ's name, to promote and maintain the unity of the Church, to effect the fulfillment of the mission of the Church, and desiring to exalt the Lord Jesus Christ in accomplishing the spiritual work of His kingdom in our generation, we affirm:

FIRST, our belief in the spiritual nature of the Church of Jesus Christ, as distinguished from a secular organization. The Church consists of believers in the Deity and Saviourhood of our Lord Jesus Christ, gathered by the Holy Spirit out of all races, nations and peoples. Its genius is spiritual and transcends human barriers. It binds regenerate men in corporate unity of faith, worship and life. Its goal is the evangelization of the world as the redemptive agency of the triune God. Strategic to this end is the program enunciated and commanded by the resurrected Christ, namely worldwide missions, personal evangelism, Christian education, humanitarian service and Christian fellowship. Members of the Church are also citizens of the State with responsibility to express their Christian convictions and life in secular realms, such as economics, politics, and social relationships, but this is not the function of the corporate Church.

SECOND, our belief in the expression of the Church's faith and life consistent with its spiritual nature. It is the duty and privilege of the Church to proclaim, interpret and apply the eternal truths revealed in God's word, to induce

spiritual experience of forgiveness, assurance, and life in individuals, and to expound the divine standards of morality to men. Resulting from this, clerical and lay Christians are expected to have convictions upon all secular subjects pertaining to human welfare, and may be expected to express their Christian faith in social action, but since there is no unanimity of conviction of individual Christians, Church organizations attempting to articulate convictions on matters having no substantial moral or religious content produce confusion and division among believers. The imperative prophetic note of the Gospel must be sounded by individuals under divine unction.

THIRD, our belief in implementing the faith, life and work of the Church by emphasizing the primary functions of the Church through worship, preaching, study, meditation, prayer and discussion, and by engaging in cooperative action to fulfill and accomplish the task of the Church in world evangelism and education, and by seeking to promote the ideal of the brotherhood and supreme dignity of man through spiritual fellowship and ecumenical reciprocity among all Christians.

FOURTH, the function of the National Council of Churches is to promote and protect Christian activity for the furtherance of the coming of the Kingdom of God, to the end that this country will more and more become a Christian society.

FIFTH, a Christian society is a voluntary society, where the rights and the dignity of the individual are respected, where economic decisions are arrived at in a free market place, political decisions are made by a representative government operating within the framework of moral law, and all are free to worship God as God reveals His Holy Will to them.

SIXTH, religious activity, as distinguished from political and economic activity, finds its corporate expression in the Church through worship and evangelism, and its personal expression through every thought, word and act of each and every individual.

SEVENTH, we believe the pervading purpose of God's Will extends to every aspect of life and suggest no limitation on its application to the affairs of men. We believe under the spiritual inspiration and guidance of the Church, with the help of God's grace, it is the right and duty of each individual to proclaim and practice those moral precepts and principles for which Christianity stands, to the end that their influence may become all pervasive in the home, the school, and especially among those entrusted with authority over their fellowmen.

However, our Committee believes the National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy, having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the National Council has a mandate to engage in such activities.

In conclusion, the Lay Committee wishes to reaffirm its continuing dedication to compelling ideals of Christian unity. We recognize and revere the spiritual leadership of the clergy, particularly as it finds expression in evangelism at home and abroad, and in pastoral work which brings ineffable consolation to weary and distraught souls.

We believe the National Council's proper and legitimate field of activity transcends in importance all other areas of human activity and aspiration. We raise the issue set forth in this memorandum because we are convinced that until it has been adequately dealt with it is not possible that the really great work of the National Council can go forward with that unity of purpose between the clergy and the laity essential for progress toward our common aim that God's Will be done on earth as it is in heaven.

We fervently hope and pray that a workable reconciliation of all divergent views may be accomplished and a plan worked out under which real lay participation, truly representative of its constituency, can function within the structure of the National Council to the end that we may all work cooperatively together for the Greater Glory of God and the Redemption of all Mankind.

APPENDIX: SECTION 25

MR. CRANE'S LETTER TO THE GENERAL BOARD

"Bishop Martin then read a letter from Mr. Jasper E. Crane, dealing with this whole matter; this letter was inserted in the Minutes of the General Board, May 18-19, 1954.

'Dear Bishop Martin:

'Though I continue to improve in health and strength, my doctors will not permit me to make such a considerable trip as that to Evanston, Illinois, and, therefore, find to my great regret that I cannot attend the General Board meeting May 18 and 19. Several of the documents which may come before the meeting give me great concern and I am, therefore, writing you about them.

'Besides my criticism, expressed orally to several leaders in the Division of Christian Life and Work, of the proposed statement on Basic Christian Principles and Presuppositions for Economic Life, which statement indeed may not come before the General Board for action at this meeting, I feel strongly that the proposed pronouncement or actions on Technical Assistance, the Churches and the Hydrogen Bomb, and Federal Aid to Education, should not be made. These subjects might, at the most, be discussed by the distribution of study material presenting all aspects of these questions.

'The gospel should apply to every area of our lives. All thought and action should be in accordance with God's will, but there is great danger in claiming too great assurance in the interpretation of His will on multitudinous issues and problems. Particularly in areas where people of sincerity, earnest conviction, and high purpose hold opposing views, it is unwise to make pontifical statements. Any person, clerical or lay, should be free to proclaim his point of view and argue strenuously for it, but for the Church to take sides in such controversial issues, is divisive in effect and misplaces the emphasis on the gospel. It is important, above all other considerations, to speak on matters which are primarily moral and religious and to refrain from pronouncements on matters which are predominantly secular.

'Technical assistance to backward peoples is an important subject but it is, indeed, a highly technical one which the Church should not attempt to blueprint. Rather than to arrogate to ourselves the wisdom of making recommendations to the United States Government, it is much wiser to disseminate available information on all phases of this subject.

'I am not unduly critical of the draft resolution on the Churches and the Hydrogen Bomb. I find some statements in it that are probably untrue and others which are provocative of the hysteria against which the President of the United States has warned the people of this Country. The Church should speak against the evil of war, should denounce the use of force for purposes of aggression, should call for reconciliation through love, but the affirmative, constructive, and inspiring message of the Churches may be weakened by pronouncements on particular engines of destruction.

'Federal Aid to Education is a controversial question in which it is difficult to apply precise moral teaching. Some who have studied the subject take the position set up in this proposed statement. Others equally insistent upon the importance of education, feel that Federal Aid will be harmful in its results, that Federal Government control will be inevitable with education becoming more and more dominated from Washington and that prejudicial effects will be experienced by private education, including our Church schools, colleges and seminaries. I feel emphatically that for the Council to take sides in this question would be a real calamity.

'Representatives of various units of the Council should *not* be authorized to present to the appropriate Committee of Congress the viewpoint of the Council on the five matters listed. The Council should not engage in lobbying. It is most unwise for the Churches and the Council to press for legislation for the employment of the force of Government.

'Though I am expressing myself in these matters not only as a member of the General Board and a Vice-President of the National Council, I must point out that there is a great

volume of lay opinion strongly opposed to such pronouncements by the Churches. Already several members have resigned from the National Lay Committee and from the Council in protest against recent statements approved by the General Board. This volume of protest is steadily growing and if these statements are endorsed and become pronouncements of the National Council withdrawal of support of and from participation in the affairs of the Council will be on a greatly increased scale. These appealings to Caesar offend and alienate persons who are truly representative of the pulpit and pew of our Churches. They dilute the gospel and weaken its emphasis.

'I earnestly trust that no action be taken at the Evanston meeting on the above discussed statements.

Yours sincerely

JASPER E. CRANE' "

APPENDIX: SECTION 26

J. HOWARD PEW

1608 Walnut Street, Philadelphia 3

September 2, 1954

Bishop William C. Martin, President
National Council of the Churches of Christ in the U. S. A.,
1910 Main Street,
Dallas 1, Texas

Dear Bishop Martin:

The enclosed "Affirmation . . ." evolved from the deliberations of the National Lay Committee, of which I have had the honor of being Chairman for over three years. It expresses the studied conviction of a highly diversified and widely distributed group of dedicated Christian laymen deeply interested and currently engaged in religious activities of one sort or another.

There are now 168 members of the National Lay Committee. Of these 115 have specifically approved the document in its present form. Their names are attached thereto. There are 17 other members of the Committee from whom as yet no response has been received to a request that they indicate their approval or disapproval. 15 members of the Committee have declined to approve it in its present form for one reason or another, some of them suggesting more or less significant modifications they would like to see made. Inquiries addressed to 11 members have been acknowledged by their secretaries with the information that the member was "away"; 10 members have abstained from voting.

On the basis of the foregoing returns, it seems to me appropriate officially to submit to you for consideration by the General Board this document as a communication from the Lay Committee. In order that all members of the General Board may have an opportunity to give to this matter the study and reflection it seems to deserve, copies of this letter to you, and of the related documents, have been sent to all of them.

The evolution of this "Affirmation . . ." was the subject of extended and serious discussions by the Committee, and the occasion for the exchange of some significant correspondence between several members of the Committee from which a selection has been made, and copies included with this letter to you and to the other members of the General Board, in the hope that this addenda might contribute something to a more intelligent consideration of the issues dealt with in the Affirmation . . ." itself.

In conclusion, and as a most cursory examination of the "Affirmation . . ." itself will disclose, it is not the purpose of the Lay Committee to suggest that the NCC commit itself to any dogmatic position on controversial matters about which sincere men of good will can and do honestly differ; but rather to urge a re-appraisal of emphasis on the various segments of NCC activity, and a re-examination of the validity of its mandate to speak dogmatically on secular issues while in the interest of Christian unity it carefully and scrupulously refrains from dealing with controversial areas of religious and theological thought and activity.

It will be a source of great joy and gratification to me and to all members of the Lay Committee if through our efforts here set forth we can contribute something to the promotion of greater effectiveness on the part of the NCC in its avowed objective leading this nation and the world forward under God to the end that eventually Christian Unity may prevail.

Sincerely yours,

(sgd.) J. HOWARD PEW

JHP:B
Enc.

APPENDIX: SECTION 27

CHRISTIAN PRINCIPLES AND ASSUMPTIONS FOR ECONOMIC LIFE

**Adopted by the General Board of the
National Council of the Churches of Christ in the U. S. A.
September 15, 1954**

Introduction

Christian churches have as a prime objective their ministry to individuals, and therefore have also a basic relationship and responsibility to the society which they seek to serve. Their role in that society has two aspects.

One of their responsibilities is the conservation and promotion in that society of such values as justice and freedom.

The other responsibility is prophetic, in the scriptural sense of trying to view all human relations and institutions in the light of the teachings of the Gospel. It involves leadership in the continuous struggle so to improve what is that it moves toward what ought to be, according to that standard. This means pointing out and trying to correct imperfections and abuses.

These roles — the conserving and the prophetic — are both essential. There is a complicating factor, however, in the position of our American society in the world today. We believe that from the Christian standpoint free democratic institutions are clearly superior to any form of totalitarianism. But our way of life has been challenged by totalitarian philosophies and practices, especially communism, which are competing with it for the loyalty of men around the world.

In this situation many of our people are inclined to discourage or neglect self-criticism; but self-criticism is a normal aspect of health and strength and a means of growth in a democracy. Any admission of fault or failure in our society may be falsely construed as giving aid and comfort to enemies, even as disloyal or subversive. The prophetic role of the Church thus becomes especially difficult.

Yet the churches dare not abandon the prophetic role. To do so would be to yield leadership for peace and freedom and justice and to disregard the churches' mandatory responsibility under the Gospel. When we cease to strive and speak for a society based upon these values, we give the impression that we have ceased to care about them.

The statement which follows is concerned with basic principles and assumptions in relation to economic life in the light of the teachings of the Gospel, together with the function of the churches and the attitude of individual Christians. It seeks to maintain an appropriate balance between the conserving and the prophetic roles of the Church.

Fundamental Religious and Ethical Assumptions

God as we know him through Christ is the God of history, of nations and peoples, as well as of individual souls. It is his will that his Kingdom be realized among men and that his lordship be acknowledged over all principalities and powers, over every department of life, including economic institutions and practices. The Church is under a divine imperative to call all men — and especially its own members — to recognize the meaning of God's lordship over their economic activities. "Thy kingdom come, thy will be done, on earth."

All the resources of the earth — such as land and water and mineral deposits, which under the laws of man become private or public property — are gifts of God, and every form of ownership or use of such property should be kept under such scrutiny that it may not distort the purpose of God's creation. God is the only absolute owner. Every Christian particularly should look upon all of his possessions, as well as his talents, as a trustee, and should use them in the light of his understanding of God's purpose for him. "The earth is the Lord's, and the fulness thereof."

All men are created in the image of God; and, though they are in history, sinful and rebellious as the slaves of their own self-will, God seeks to redeem them from their self-centeredness. Men experience freedom in the measure in which they are willing to become God's servants, and to allow God as revealed in Christ to become the center of their lives and the pattern of their living.

This teaching about man is the Christian basis for belief in the dignity and possibilities of all persons, whatever their status in the economic order. Persons uniquely combine body and spirit, and the needs of both should be emphasized in the Christian Church. That the material needs of men be met through their economic institutions and activities is one condition of their spiritual growth. "Give us this day our daily bread."

Men were made to love one another, and to live as members of a community that transcends all barriers of race or nation or class. All economic institutions and practices that tend to divide men because they enhance false pride, covetousness, and bitterness, or encourage laziness or the selfish use of power, stand under

Christian moral judgment. The Church should seek to influence the development of economic life in such a way that economic institutions, policies, and practices are favorable to right relations between people. "You shall love your neighbor as yourself."

Freedom is another basic value which enters into all human relations. Spiritual and cultural aspects of freedom are primary in society, and essential to its full development in accord with Christian principles. It is therefore important to consider the ways in which this freedom is influenced, for good or ill, by the institutions and practices of economic life. The basis of real freedom is expressed in the words: "We must obey God rather than men."

Economic institutions and activities should serve the whole man — body and spirit. A rising standard of living is desirable, but it may tend in a rich society to create wants and to over-emphasize the acquisition and enjoyment of material things in a way incompatible with Christian purpose. "Man shall not live by bread alone."

These fundamental principles should be represented and reflected in the working of any economic system. Economic institutions and activities should never become a law unto themselves. Their purpose is to serve human need. "You will know them by their fruits."

Certain Misconceptions

The churches in their teaching and behavior, however, have often obscured the fundamental principles we have stated above because of certain misconceptions, which can be appraised now more easily than in earlier times.

One of these misconceptions is the belief that some particular economic system is ordained by God. This belief has been applied to slavery and to feudalism; often also to the idea that the possession of wealth is a mark of the divine favor. Through the centuries even the Church has often taken a passive attitude toward the secular status quo simply because it exists, and therefore must exist by divine providence. Indeed the Christian tradition itself has been often thus interpreted. We now recognize that God's providence may work for preservation, modification, or displacement of some existing forms of economic institutions or for the creation of some new forms. Though God works within a changing order, there is no automatic progress in history. Change does not always mean progress. Sinful human choices go into the making of new social structures as well as into the maintenance

of the old. To both new and old forms of economic life Christians should bring criticism or appreciation from minds made sensitive by God's spirit.

Another misconception is that in basic economic relationships benevolent intentions justify domination by those who have superior status and power. Benevolent intentions have been used with sincerity at one time or another to justify slavery, to give religious sanction to white supremacy and the continuance of imperialism, to prevent the poor from having education or the suffrage, or to discourage constructive land reform or the organization of labor. It is also true that sincerely benevolent intentions have been used to justify many impracticable or wrongful means and some mistaken goals of economic reform. The splintering of political and economic entities, the distribution of land into uneconomic units, or the use of intimidation or violence in the organizing efforts of any economic group should thus be questioned. It is quite as true of irresponsible economic power as of irresponsible political power, that such power tends to corrupt those who exercise it.

In some situations Christians have had the misconception that the one sure road to economic justice is the socialization of all the major means of production. During periods of exploitation of large classes of the population, and also in times of depression and unemployment, it was understandable that some Christians and others concerned about the welfare of the victims of the situation should regard every move toward increasing social control as an advance. Today we have enough knowledge of what happens under a thoroughgoing collectivism to realize that uncritical recourse to the state to remedy every evil creates its own evils. It may easily become a threat to freedom as well as to efficiency. The union of political and economic power is a dangerous road, whether it leads toward complete state control of economic life or toward control of the state by private centers of economic power. A wide distribution of centers of power and decision is important to the preservation of democratic freedom.

In contrast to the above misconception that socialization is an easy road to justice is another misconception held by some sincere Christians that a maximum of individual economic freedom will by itself create the economic conditions that contribute to a good society. On the contrary, the weight of evidence shows that some use of government in relation to economic activities is essential to provide the environment in which human freedom can flourish.

Recognition and correction of these misconceptions have come both through the continuous working out of the meaning of the Christian faith and ethic and as a result of external events which the Church has had to recognize. Rapid and profound changes in recent centuries have made it difficult to regard any particular economic institutions as final or as ordained by God. Exploited or neglected classes and races have won new political and social power, challenging the claims of previous holders of such power. In turn, holders of newly won power often come to regard too lightly their social responsibilities. In some countries, as in our own, the possibilities of a combination of individual freedom and social responsibility have been encouragingly indicated and continue to be explored, along with the relationship between government and private or semi-private economic groups.

Applications of Ethical Principles in the Economic Order

The body of Christian teaching that has been developed in relation to economic institutions involves principles not easily harmonized, nor easily applied to concrete institutions, policies, and practices; and yet all of them have a rightful claim upon the Church and the Christian.

For example, in the present world situation there are real conflicts between such positive values as order and freedom, or order and justice, or justice and freedom. An economic system that neglects any one of those values will become intolerable. There is no completely "Christian economic system," suitable for all situations everywhere. It is however true that specific aspects and features of any economic system can be reviewed to determine the extent to which they are consistent with Christian teachings. Christians should be guided by their ethic to seek such adjustments of economic institutions and practices as will serve most fully the three positive values of justice and order and freedom.

We can suggest here only briefly some norms for guidance of Christians in their judgment of economic institutions and practices and in their personal decisions in their various occupations.

1. All ethical demands upon economic institutions must take account of the importance of efficiency and productivity in the satisfying of human needs, as essential marks of a sound economy which seeks the maximum welfare of the greatest number of people.

2. Christians should work for a situation wherein all have access at least to a minimum standard of living. Such a minimum should be sufficient to permit care of the health of all and for suitable protection of the weaker members of society, such as children, the sick, the aged, and the incapacitated. It should protect the able-bodied against hazards beyond their control.

3. All youth should have the right to equal opportunities to develop their capacities, in so far as society can provide them, through equal access to the means of health, education, and employment.

4. Economic institutions should be judged also by their impact upon the family — which involves standards of living, hours of labor, stability of employment, provisions for housing, and the planning of cities, especially in relation to their industrial development and the elimination of blighted areas.

5. It is a clear Christian responsibility to work against those special forms of economic injustice that are expressed through racial and other group discrimination.

6. Every able-bodied adult has an obligation and the right to an opportunity to serve the community through work. He should take responsibility for supporting himself and his family. As an employee he has the same obligation to do an honest day's work as his employer has for paying a fair wage. Full recognition should be given to work of women in the home and to the useful forms of voluntary work that both men and women are called upon to perform apart from "the job" in the narrow sense. Large-scale unemployment, or long-continued unemployment for any considerable number of persons able and willing to work is intolerable. It ordinarily indicates defects in or relaxation of social and economic safeguards. All practicable safeguards should be provided and maintained.

7. Economic institutions should make constructive use of such motives as the desire for economic security, the desire to improve the economic conditions of one's family, the desire for wider scope for one's capacities, the desire for social approval; but under Christian influences these motives should be kept in harmony with concern for the welfare of the community and with the individual's sense of Christian vocation. The Church should keep under the strongest criticism any economic institutions and practices which emphasize self-interest above social responsibility and which develop a moral climate within which the most highly honored success is in acquiring money. It should encourage economic practices and institutions which foster relations of mutual aid and co-operation.

8. Since private ownership of many forms of property is a stimulus to increase production of goods and services, and a protection to personal freedom, wider ownership among our people should be encouraged. But there are fundamental moral differences between the ways of acquiring property as well as between the ways of using it. Property, and position, too, which give men great power over the lives and economic situations of others, require constant moral scrutiny.

9. Great contrasts between rich and poor in our society tend to destroy fellowship, to undermine equality of opportunity, and to undercut the political institutions of a responsible society. Those who benefit by such inequalities are easily self-deceived when they seek to justify their own privileges, just as others may deceive themselves by failing to recognize as envy their own feelings toward the more deserving or more fortunate.

Some inequalities of wealth and income are necessitated, in our society, both because of differences in service or function, and because of the great danger to freedom in trying to eliminate them completely. Christians should disapprove inequalities beyond the limits set by a broad view of justice and of the well-being of society. There is an unresolved dilemma here. On the one hand, there is the Christian concern about injustice that may be involved in inequalities. On the other hand, there is the need of the incentive to initiative and productivity that is provided when income varies with contribution. Christian scrutiny should accept the validity of this experience but may well question many conventional appraisals of the value of a particular kind of contribution.

10. Economic institutions should not restrict political freedom of any person and their participation in the common life. Such freedom tends to maintain a balance between the necessary role of government at its various levels, on the one hand, and, on the other hand, the activity of private business, labor unions, and many other types of voluntary organization.

11. Economic decisions are in increasing measure group decisions, involving often political as well as economic forms of organization. The Christian's vocation includes his finding his place within those political and economic movements which hold the greatest promise for the realization of the purposes indicated in this statement.

12. Christian responsibility for economic life must take into account also the needs of the whole world. The response to these needs involves the relation between production, distribution, and population. In some situations attention must be given to educa-

tion for population control or to opportunities for migration; in others, to increase of productivity; and, in still others, to the elimination of artificial barriers to distribution. The relation between the obligation of Christians in the United States for preserving the health of economic institutions in their own country and their responsibility to people in the less favored countries often involves difficult moral problems. Every national policy should be viewed in relation to its consequences for the lives of people everywhere. Consideration must be given to its effect upon good relations between nations and upon the development of a peaceful world. We should practice tolerance toward the economic experiments of other peoples, in their exercise of freedom, though Christians will judge each experiment by the same basic moral standards that we apply to our own.

13. In recent generations there have been great movements of protest against unjust inherited privileges and institutional relationships. Christians may properly welcome the rise of such protests, as distinct from some of the methods used or the outcomes of many such movements. Sometimes movements of social protest have rejected the Church and the Christian faith and have developed ideologies, often based on illusory hopes, that have become for millions of people inadequate substitutes for religion. The Christian Church should do all that it can to disclose the illusions in these ideologies and to confront the world with the Gospel in its fullness; but at the same time it should in humility not forget that it has often obscured the radical ethical demands of the Gospel and that it shares responsibility for the resulting spiritual confusion.

The Contributions of the Church

The central contribution of the churches to the solution of economic problems is to help their members turn Christian principles into attitudes that motivate conduct. These attitudes grow out of faith in God's righteousness and love. Two attitudes should be emphasized: (1) love that takes the form of sensitive concern for the welfare of all persons and that seeks to raise the level of justice in economic institutions; (2) humility that comes when the Christian sees himself and his own social group under the judgment of God. This humility enables him to be critical of the tendencies in himself to seek power over others, to take more privilege for himself than is just, and to exaggerate the truth on his own side of any conflict of interest. One of the important signs of such humility is willingness to listen to others in a spirit of fairness.

The churches should seek also to develop among their members the idea of Christian vocation in all constructive work. The Church must make its influence felt in economic life chiefly through the decisions of its laymen in their various occupations — as employers, as employees, as producers and consumers, and as citizens. The Christian is called to commit himself to God's purpose in every area of his life, and usually there is no more important area than his way of making a living. Each Christian needs to seek distinctive Christian guidance for his role in the economic order.

The churches themselves own property, invest funds, and employ labor. Often their policies have been no better than those which the Church condemns in the secular world. Its divisions often reflect and seem to give a religious sanction to the social divisions that are characteristic of society at large. In all these matters judgment should "begin at the house of God."

The Church recognizes that there are technical elements in most controversial issues which call for special knowledge and experience; that important relevant factors are often difficult to ascertain, especially in the confusion of propaganda; and that many essential elements should be blended in judgments that the Church or its members make about economic issues. This blending involves constant correction by those whose training and experience qualify them to speak on specific aspects of any problem; as well as by effective representation of all the social groups upon which economic decisions may have quite different effects.

Thus no one of these requisites can be omitted: Christian objectives, standards, and attitudes; technical knowledge; seasoned judgment based upon actual participation in economic activities; and awareness of the human effect of any policy upon all groups of people as those groups themselves see it. All these elements must enter into the creation of the mind of the Church when the members of Christ's body seek to relate its fundamental faith and ethic to the concrete and complex economic issues in the contemporary world.

APPENDIX: SECTION 28

EXCERPTS FROM MINUTES OF THE GENERAL BOARD MEETING OF SEPTEMBER 14-15, 1954

COMMITTEE ON POLICY AND STRATEGY

Doc. Rec. 8345

Page 8

"9. Bishop Sherrill, Chairman, presented the report of the Committee on Policy and Strategy and the following actions were taken in approving the report."

* * *

Page 10

GB-54-709

"The Committee considered the matter of publications concerning Protestantism and brought the following recommendation to the General Board for approval. It was, therefore, **VOTÉD** that the following advice be conveyed to all units and staff members of the Council:

'The imprint of the National Council of Churches or of any of its units on a publication implies some measure of responsibility for its contents. The Council bears full responsibility for the publication of an official statement approved by the General Assembly or the General Board. It has much less responsibility for an item over the name of an individual. The Council's responsibility for publications of units of the Council is indefinite but still real.

'It is important, therefore, that the units and staff of the Council exercise care in defining the status of publications. Usually a clear statement should be printed conspicuously on each item to indicate whether or not it is a statement of the official position of the National Council of Churches or of its units.

'Reprints of articles, printed addresses and pamphlets over the name of an author should bear some such statement as the following:

'The responsibility for the content of this booklet is that of the author. It is not necessarily to be construed as representing an official position of the National Council of Churches or of its units.'

'Study materials should bear some such statement as the following:

'This booklet is published as an aid to study and discussion. It is not necessarily to be construed as representing an official position of the National Council of Churches or of its units.' "

"Bishop Sherrill then presented a substitute statement for the resolution concerning policy and procedure with respect to pronouncements submitted by Mr. B. E. Hutchinson in the May meeting of the General Board. General discussion followed and a motion to table the statement was lost. Dr. Paul Wolfe proposed a substitute motion which was also lost. The original statement was then amended and it was

GB-54-710

VOTED that the General Board adopt the following statement as a substitute for the resolution originally submitted to the General Board by Mr. B. E. Hutchinson on May 17, 1954: (87-4)

'The General Board of the National Council of Churches notes with gratitude and satisfaction the diligent attention which dedicated lay people and clergymen of the divisions, departments and committees of the National Council of Churches have given to moral and spiritual problems in the field of social, political and economic activity. We are fully persuaded and convinced that our God is the God of the Universe, and that all people at all times, and in all circumstances should abide by His Holy Laws in all aspects of the conduct of their daily lives. There are diverse views regarding the precise application of our Christian principles to particular problems confronting this sinful and distraught world. We believe the National Council of Churches should refrain from sitting in judgment on one another and put our emphasis on the spiritual leadership of the Church to the end that all of us in all walks of life may be guided by a dedicated desire that God's will be done; and on the study and application of Christian moral and spiritual principles found in the Scriptures to the end that we may be helped to apply these principles in our personal and social living.

'The General Board calls to the attention of its constituent communions and their members that when it approves a pronouncement, it does so on the authority given to it by its constituent communions according to the Constitution of the National Council of Churches. It is clear, however, that this means on the one hand that the constituent communions or any of their members have full right and responsibility to

protest and to differ when their own convictions, under the authority of the Scriptures illumined by the Holy Spirit, vary from the Council's pronouncement; and on the other hand, that the National Council of Churches' pronouncements do have full value as an expression of the current conviction of the National Council of Churches through its General Assembly or General Board, composed of representatives of the constituent churches and as indicated by a majority vote of the representatives of those churches, these representatives exercising their responsible and constitutional discretion under the guidance of the same Holy Spirit.'

"Bishop Sherrill stated that the General Administrative Officers had brought to the Committee on Policy and Strategy a review of questions which have been raised and criticisms which have been expressed relating to the procedures of the General Board especially as they affect those who hold a minority viewpoint on any subject. A special committee composed of Hermann N. Morse, Chairman, Mrs. Douglas Horton, and Reuben E. Nelson was appointed to deal with this matter and also give further study to the tentative action previously taken by the Committee on Policy and Strategy with regard to the findings of the informal conference of Council officers and lay committee leaders in Philadelphia on April 30-May 1, 1954. Further report is to come to the General Board when the Committee on Policy and Strategy has completed its consideration of this matter.

"Concerning the 'Affirmation of the National Lay Committee of the National Council of Churches in the U. S. A. on the subject of Corporate Pronouncements of the Denominational or Interdenominational Agencies' (complete text on pages 186-188 #26), the Committee recommended and the Board

GB-54-711

VOTED to receive the 'Affirmation of the National Lay Committee' and express its gratitude to this committee for the great interest it has shown in the life and work of the National Council of Churches and to assure the committee that any communication received from them will always be given the most thoughtful consideration."

* * *

BASIC CHRISTIAN PRINCIPLES AND PRESUPPOSITIONS
FOR ECONOMIC LIFE

Doc. Rec. #355 — Dec. Rec. #356

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"27. Mrs. Douglas Horton, Vice Chairman of the Division of Christian Life and Work presented five items for consideration and action.

"The statement 'Basic Christian Principles and Pre-suppositions for Economic Life' (Doc. Rec. #355) was presented for adoption. Mr. Charles P. Taft presented a series of amendments (Doc. Rec. #356) which had not yet been acted upon by the Division's Executive Committee. It was agreed that editorial changes would be accepted and the amendments involving changes in the statement were approved section by section. Action on the entire statement as amended was then considered. Mr. Taft spoke in favor of Board action on the basis that it set forth present practices. Mr. Hutchinson presented a resolution which was ruled to be a substitute motion by the chair.

'Pursuant to the action of the General Board with respect to its position on the 'Nature, Scope and Validity of Pronouncements' as previously dealt with in this meeting, the General Board receives the 'Proposed Statement on Christian Principles and Assumptions for Economic Life' as amended, and expresses its gratitude to the Division of Christian Life and Work for the great interest it has shown and the important contribution it has made in the life and work of the National Council of Churches.

'The General Board takes note, however, that there exist certain divergencies of emphasis, and possibly of viewpoint, between this statement and the 'Affirmation of the National Lay Committee' recently submitted to the Committee on Policy and Strategy.

'The General Board is reluctant to admit at this time, and without further exploration and discussion, that whatever differences may exist between these two constituent segments of the National Council are irreconcilable within the framework of Christian fellowship, and therefore, in the lively hope of promoting unity and concord, and with a view to inviting the widest consideration, and bringing to bear all available wisdom to the solution of such issues as may be involved in this situation, it is

'Voted, that the 'Proposed Statement on Basic Principles and Assumptions for Economic Life' and the 'Affirmation of the National Lay Committee' be published under one cover by National Council of Churches with such foreword or introduction as President Bishop Martin and/or General Secretary, Dr. Roy G. Ross, may deem appropriate, and recommended to the constituent denominations of the National Council of Churches for study and consideration by them and by all others interested in this vital area of discussion, definitive action on this subject by the General Board being meanwhile deferred.'

AFFIRMATION OF NATIONAL LAY COMMITTEE

"Mr. Hutchinson then read the following Affirmation of the National Lay Committee:" (See page 186 for full text of Affirmation)

* * *

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"There followed extensive debate and the vote was against the substitute motion. It was then

GB-54-727

VOTED to approve the amended statement on 'Christian Principles and Assumptions for Economic Life' as follows: (77 for; 4 against; 1 abstention)." (See pages 186-188 for full text of "Basic Christian Principles")

* * *

"Rev. Eugene C. Blake then made the following motion:

'The General Board, having received the Affirmation of the Lay Committee, requests the National Lay Committee to appoint a committee of not more than five persons to confer with a similar committee to be appointed by the President from the General Board to discuss the substance of the paper.'

"This motion was fully discussed and Dr. Glenn W. Moore offered the following motion which was adopted.

GB-54-728

VOTED that the matter be referred to the Committee on Policy and Strategy in the spirit of recognition that there have been steps toward understanding and with the hope that this may lead to further understanding.

APPENDIX: SECTION 29

MEETING OF NATIONAL COUNCIL OFFICERS WITH SUBCOMMITTEE OF THE NATIONAL LAY COMMITTEE

October 29, 1954

The meeting was called to order by Mr. Hutchinson at 9:30 a.m. Those attending were:

*Representing the
Lay Committee*

Mr. B. E. Hutchinson
Dr. Victor J. Tulane
Mrs. Olive Ann Beech
Mr. R. J. Wig

*Representing the
National Council of Churches*

Bishop William C. Martin
Rt. Rev. Henry Knox Sherrill
Rev. Eugene Carson Blake
Rev. Reuben E. Nelson
Rev. Franklin Clark Fry
Rev. Roy G. Ross
Rev. Roswell P. Barnes

Mr. Hutchinson opened the meeting with a statement that his prayer for the morning was that "the words of our mouths and the meditations of our hearts be acceptable in the sight of the Lord" and asked that the members present engage in a moment of silent prayer that that might be so, following which Bishop Martin, at his request, led in prayer.

Mr. Hutchinson then stated that those representing the National Council of Churches were present at the invitation of Bishop Martin and that since for the first time in his National Council of Churches activities he was speaking not personally, but with a responsibility to a Lay Committee constituency, he would like to have a verbatim report of the proceedings kept.

Verbatim report of the meeting is as follows:

HUTCHINSON: What I have to say to you or what you may have to say to me, I shall have to report back to the Executive Committee and, as will be disclosed, it probably will go back to the Lay Committee meeting. The subcommittee of which I am chairman, is here in its entirety. It is composed of Mrs. Olive Ann Beech, Dr. Victor Tulane, and Mr. R. J. Wig.

It is a matter of record, is it not, Dr. Ross, the composition of the Executive Board of the Lay Committee of the National Council of Churches?

Ross: I have no record of the personnel of the committee except for the announcement that was made at the Philadelphia meeting.

HUTCHINSON: Let me say at the outset, I am not legalistic in my approach for consideration of these things, and it is not my intent to be now. I just wanted to have clear that if you are interested, that it was on October 19 that this Executive Committee of the National Lay Committee met and those in attendance at this meeting were: Dr. Barclay Acheson, Dr. Clarence Beasley, Mrs. Olive Ann Beech, Dr. Mary deGarmo Bryan, Mr. Jasper Crane, Mrs. Lois B. Hunter, Mr. Lem T. Jones, Dr. Spencer Miller, Jr., Commissioner Marion E. Martin, the Honorable Ruth M. Miner, Dr. Victor Tulane, Miss Wilma Sivertsen, Mr. R. J. Wig, Mr. J. Howard Pew, chairman of our Lay Committee, and myself. These members were all there, and it is from that group that we have such mandate as I possess.

If I may suggest, if it is acceptable to you all, I have some things I would like to say to you, and I am not too good at keeping my wits together even when I am not bothered by interruptions. My most successful speeches have been made to people who have been paid to listen to me in business. So, if you will be good enough to let me divest myself of such thoughts as I have, and make such comments as you may care to in subsequent discussion, I will appreciate it.

Our subcommittee had no meeting except that I invited them for breakfast this morning, and by the time I could get their remarks off the weather we had a few minutes in which I outlined what I was going to say, which is really a report of what happened at the last Executive Committee meeting, and I told them I would give them a chance to make such observations as they might care to. They will be myself, the members of our subcommittee and after that, no rules as far as I am concerned. Is that satisfactory to everyone?

I talked with Dr. Ross a couple of days ago and with Dr. Martin yesterday, and I had called up and suggested, in view of this responsibility that I am carrying, and believe me, I am not facetious if I remark that I have never been in a meeting

where I felt more responsible for what I have to say than I do in this one, and that I would like to have a record of it. I suggested a stenotype operator to keep the record. Dr. Ross felt that there was something between the stenotype and the Holy Spirit and that it would not be a good idea. Subsequently, yesterday, Bishop Martin said that the Council had excellent secretarial service and that he would bring a secretary along to keep track of what was considered important by me. I said that I had very unfortunate experiences in saying what I considered was important and what was not, and if it pleased everybody, I preferred that everything I had to say would be recorded. If it is the wish of the rest of you and if you have enough pencil and paper, I would be glad to have the whole proceedings recorded. I shall not want to have the advantage of having what I say in black and white and the balance not. What is your pleasure?

SHERILL: I do not feel prepared to say whether we have to take records of every word or whether conclusions can be drawn. I do not know what we are talking about. The Chairman will, I am sure, direct the meeting so that there are no idle words. I notice that you are a very stern presiding officer.

MARTIN: I had thought in the discussion there would be certain tentative agreements, the whole thing being unofficial and informal, but was met by certain ideas about which this group seemed to have a common mind and at your indication the secretary, in addition to recording your statements, might put this down, and after the meeting is over, each member of the group will be given a copy of the transcript to see whether or not those words were in accordance with our memory as to what has been said.

HUTCHINSON: It is quite agreeable to me, but I would like to comment on one suggestion you have made about agreement. I am here to make a report. I have no mandate from our Executive Committee or from our National Lay Committee to enter into any agreement. What I am about to do is to give you a report on some things that have happened, and to suggest for tentative consideration some things that might happen if what I have to report and your reaction to it is such that it gives promise, or it may and quite conceivably could, result in a situation where we just felt there was nothing more to do, but I do not know.

MARTIN: Agreement was not the word. I should have said common understanding as to what the issue is, if there was to be an issue, and as to how it could be resolved where resolution is needed.

HUTCHINSON: That is what I am here to try and lay the basis for, common understanding, so that we can go back to our respective constituencies and say, "Can we get along and go along on such a course?" I want to confess right now that I could not in any way undertake to predict what the Lay Committee would do, and I have had enough opportunity to observe the operations of the General Board that I would wonder if anyone here would want to undertake to predict what they might do. I think we understand each other as to what we are going to try to do, and if you are satisfied, I want everything I say taken down and any of you, if you do speak, and want what you say taken down, will you so indicate to the secretary and she will take it down. Is that satisfactory?

SHERRILL: Very good.

HUTCHINSON: Perhaps I can best introduce what I have to say by telling you some recent happenings. On September 30, or sometime prior to September 30, Mr. Howard Pew invited me to go to Philadelphia to discuss certain matters relative to the Lay Committee and his participation in it. He asked me if I would be good enough to come down and meet with him and two or three others for that purpose, and I did. At that time Mr. Pew went over at some length the history of his four years' activity and prior to that, in the organization of the Lay Committee and the things that have subsequently transpired. He expressed his discontent and disillusionment in what had gone on; I am not going to review that now because I think most of you here know more about it than I do, which is just an aside observation and as far as I am concerned, I have no desire or intent to stir up any of the events of the past.

I am interested in trying to see what we can do to explore the present situation and what we can do to go forward. I do not want to be misunderstood, however, as being unsympathetic to Mr. Pew's point of view. From what I know about it and the basis of it, I think he has some occasion for discontent. There are people sitting around this table whom I have talked with privately, who recognize that as the situa-

tion has evolved, that it has presented problems that have been difficult to deal with, and I would hope that there are some of you here who are just as discontented with the situation that obtains as is Mr. Pew. That is beside the point and I am not competent to go into a discussion that reviews that sort of thing because I do not know about it. I think we would have to go into a novena to cover it. Unless I am overruled, I am going to rule out of order any stirring up of past disagreements or anything of that kind.

But, at any rate, after Mr. Pew had divested himself of views along that line, he indicated that he was through with Lay Committee activity and with participation in National Council of Churches affairs, and disclosed that his real purpose in getting us down here was to confer with him as to how he had best implement his decision in such a way that would be fair all around, and at what I considered an appropriate point, I told him that I did not think he could do that in that way; that, after all, he had pulled together a committee of some 150 odd people of more or less distinction; he had made representations to them based on his negotiations with National Council people which we had accepted and proceeded under; that we were quite competent to understand and follow the course this had taken and make our own proposal to them. I thought that everybody should participate in such decisions as might be worked out, and that I for one, while I was complimented by his taking me into his confidence and calling me into such a small ad hoc conference, that I did not relish the responsibility of seeing him get any advice or comment that he might get from me under the circumstances and that I thought that the whole Lay Committee should be consulted. Mr. Pew, the great soul that he is, immediately saw and recognized the validity of that point of view, and he said — well, in fact, on this I am not a reporter. I am just giving you the general purport of what was practically an all day discussion. He said, "What can we do? I can't call together a Lay Committee of people who come from both ends of the country just to cry in my beer; that is not important enough to call a meeting. Nothing would come out of it. If we were to get together a large group of unprepared people to take action, there would be a lot of discussion but nothing constructive can come of it."

I said, we can have this Executive Committee. I don't know the history of the Executive Committee, but there is a group of about 30 people who on occasion have been called together to deal in a preliminary way with matters in which the whole Lay Committee had been interested and subsequently report back. I said, why not have this Executive Committee brought together and consider what program, if any, what course of action should be reported to the Lay Committee. I said that will be a much better position for you to be in. You don't want to run off here and run out on all these people you have worked with all these years. He said he certainly did not. I said, with this Executive Committee perhaps we can get a position that we can present to the whole Lay Committee that was acceptable.

A meeting of the Executive Committee was called and held in Philadelphia on October 19. I have made reference to that date and told you who was there, and that is why I am here.

I want to give you a brief report of this Executive Committee meeting, and let me say here that in dealing with matters of the complexity and scope of this thing, I am not legalistic and I can't get into details. What I tell you is what I believe to be as objective an account of what went on as I am capable of making. I don't doubt that some people who were there might feel that what I say has a personal bias, and I can't deny that it will have. We all have our biases. I hope to be corrected to the extent I can be by my fellow subcommittee members, who will comment on what I have to say when I have concluded. If I seem to have omitted any details, I will be glad to do the best I can to elaborate it when I have finished my statement. With all of those prayers and efforts I am sure the job I do will be an adequate one. May the Lord forgive me for any errors that take place because of that. I will do the best I can.

At any rate, when this Executive Committee met, Mr. Pew repeated his discussion of the history of the Lay Committee from his viewpoint. He went into it very completely. I guess he must have taken a half hour or maybe forty minutes to tell them the general outline, the early stages of the thing, the representations that had been made to him before

the National Council was formed and the modifications in one way or another that had taken place from the time, and the things that had led to his disillusionment about the Nation Lay Committee and his present intention to get out of it. And along at the conclusion of his remarks I think he said that the reason that this meeting was held was because I had suggested that he had obligations to other people and should not act without their advice and consent and that the Executive Committee seemed to be a good initial place to get such things going, and sort of passed the ball to me.

I confirmed what he had to say and maybe added a little something to it to the effect that I had been the instigator, and advised him to proceed with some formality on this, and it seemed to me that the same objection which I held to coming to any definite conclusion in an informal conference with Mr. Pew obtained insofar as the Executive Committee was concerned, but I thought a discussion would be profitable, but that I was not prepared as a member of the Executive Committee to take the responsibility of saying that any program that was discussed or adopted there could be the program of the National Lay Committee; that it could only be a basis for the meeting of the whole Lay Committee.

That seemed to be acceptable to the Executive Committee and thereupon there ensued a very spirited discussion. I hold my fellow Lay Committee members in great respect and esteem, and I have never participated in any activity in which the people with whom I have associated seemed to be more dedicated and loyal and enthusiastic to the general purpose they had in mind than in this Lay Committee. It has been a very soul-searching experience for me, but it seems to be traditional in organized Christian experience, going back to the earliest times among those present in this Executive Committee meeting when proposals were made that ranged as far as that someone said that the only thing to do was to roll over on our backs and call it a day and go about our Christian work as individuals and just chuck the whole thing — write it off as having been a waste of time and effort; to those who said at the other extreme in the Lay Committee there were the seeds of a great lay organization, and we have had these experiences together, and that the Lay Committee organization should be continued, even if it had to be con-

tinued as an autonomous organization outside the framework of the National Council altogether. Note was made of the fact that there were controversial or dissident situations existing among the denominations that were parallel with much that seems to obtain in the National Council and that liaison with them might develop. And I am sure I need not say more to stimulate your imagination as to what the reactions are that would be pursued.

In due course I said to the Committee in effect that it was obvious that no unanimity of opinion was in the offing among the people there, and nothing that looked toward anything that we could put before a meeting of the Lay Committee that might be called. And I said that it has grown upon me in the meeting — as indeed it did, as I had not had the idea when I went there — that we were going a little too fast, or trying to go a little too fast. I said that I had had the experience personally with many members of the “hierarchy” of the National Council. I hope that word is not offensive to any of you to describe this group here. My intention is not offensive. I said that in my experience there were all shades of opinion among the hierarchy of the National Council. Some of it I found very sympathetic to my own point of view and to the Lay Committee’s point of view. I believe I brought to their attention the little talk that Bishop Sherrill made after the motion on the Basic Principle thing, which is a matter of record in the minutes, and to the general effect that too many pronouncements were being made, with too little attention to them, or something to that effect, and things that would have indicated a sympathy to our Lay Committee point of view.

I recall Dr. Blake’s original motion to reconsider the lay affirmation, and how that was impractical. Dr. Ross as a matter of fact on that occasion asked me whether there was any profit in pursuing that. I told him that I would not consider any editing of that lay affirmation. I was not in a position to accede to it. It was the work of a great many people, and I did not think the Board had any basis for considering editing it. I told them an ad hoc committee had been appointed to look into this.

FRY: At the meeting five or six people were going to be appointed to look into this lay activity.

MARTIN: In the Policy and Strategy Committee there is a committee that is working on this matter of determining the method by which pronouncements should come before the General Board, and the whole field of minority reports. It is all bound up together in a sense, and a committee is working on that.

HUTCHINSON: The detail is not important. I did not want to read into the record anything that was not correct. I gained from evidences I had seen and experienced in personal contact with the hierarchy the disposition on their part to want to explore and go along. I don't know whether I did it formally in the meeting or informally in discussion. I told them of a very moving evening I had with you, Bishop Martin, and others who came — Dr. Ross and Dr. Barnes — who had dinner with me on the occasion of the last meeting and expressed my personal feelings that nothing should be done unless and until an approach had been made to the National Council people, telling them what the situation was, and trying to find some basis upon which we could go along. I said what is it, what are those things that we as an executive committee of the National Lay Committee feel are essential? If we are to continue as the Lay Committee, on what basis are we prepared to go to our whole Lay Committee and recommend and urge that we continue? If we can come to a conclusion on that in this Lay Committee meeting, regardless of any question of politics or practicality from the standpoint of whether it is acceptable to this, that or the other group in the National Council, — the basis which we in this little group see on which we can go ahead and serve the Lord as a lay committee and before we do anything about it, let's go to the National Council and say that is what we think, and if we find them sympathetic and responsive, let's make a commitment that if they are sympathetic and responsive we will then put this situation before the whole Lay Committee; if they are not, at least we have something to report, that we tried and it was not acceptable, and then the whole Lay Committee can decide what they want to do, and Mr. Pew will have a basis to do what he wants to do and will have discharged his obligations to the Lay Committee as a whole, then make a disclosure to them of the final effort of the Committee to accomplish something.

That proposal found favor in the eyes of the Committee, and unofficially we arrived at a unanimous decision as to what that basis might be. And you know that when you talk about the food at the club you always get put on the House Committee. Having made the suggestions that I have related to you, I was appointed chairman of this subcommittee and am waiting on you today.

Then as a matter of procedure we called up Bishop Martin — got you in Dallas as I remember it — and told him that we had held this meeting and had something we wanted to talk over with him and explore what day might be mutually convenient to Bishop Martin and myself; today proved to be the day. Bishop Martin asked whom he should bring along. I told him he can bring anyone he liked, only let me know how many so we can provide them with lunch. I think that is the essence of our negotiation on that point, is it not? That is the action of our meeting which led up to this meeting.

Now the unanimous opinion of this Executive Committee of the Lay Committee of the bases upon which some continuation of the Lay Committee might be worked out, that they are prepared to go to the whole Lay Committee and suggest. Let me again make it perfectly clear that this is not a proposal. I am in no position to make a proposal for your acceptance or rejection any more than I gather that you gentlemen around here are in a position to accept or reject any proposal made to you under the circumstances. This is merely a suggestion. I might remark parenthetically at this time that when you hear the outline of the suggestion that I am bringing to you that it can't be answered in words. The situation has evolved to a point where I personally feel very sure that the Lay Committee as a whole will feel that any answer to their proposal can only be defined by action along lines that will be suggested; and there is no present thought on the part of anyone that I know of, of calling a meeting of the Lay Committee until after the Boston meeting of the General Assembly, at which time the answers to some of the questions that were raised will be evident. I think there has been too much talk and personal assurance back and forth as to what will be tried, and that sort of thing. The time has come if we

are really going to go forward and have unity, it will have to be active and get things done, rather than talked about.

There are four points that seem to the Executive Committee essential to any hope of progress. They are:

1. That the life of the National Lay Committee would be extended indefinitely as a committee. At the moment there is some problem, I believe, and Mr. Pew has resigned, or wants to resign, and there is some talk of finding a successor to him. No one can seriously go to any man of stature or standing and suggest to him that he would be interested in the chairmanship of a committee that is going to expire next June; so this question of the Lay Committee will answer itself if the thing is simply an expiring ghost. Here that needs a little thought for a few minutes. We will let it run wild; there is not anything to that. That gives me an opportunity to make this personal observation, which you can take for what it's worth. I know that there are certain elements in the National Council who regard the National Lay Committee as a problem. I guess if you move further in that direction, I think it is explicit on the part of some elements in the National Lay Committee [corrected later to "National Council"] that the Lay Committee never should have been organized — it was a mistake to organize it in the first place, it is nothing now but a nuisance, and the sooner it can be laid to rest the better. Let me assure you gentlemen that the Lay Committee is no problem in that direction. If you have any problem in the Lay Committee, it is how you can continue it, — if you want that done — and not how to get rid of it, in my personal opinion. I am speaking of the Lay Committee as presently constituted, with the kind of people that are on it, and certainly that is my view. I have no desire personally to intrude myself on any situation where I am not wanted, or carry on any activity which is not considered by your colleagues as looking forward to a common objective.

If I may, I would like to come back a moment to the observations that were made to the Committee about the extent and area of National Council activities. I have forgotten who made the speech, but at Cleveland when the National Council was first organized, someone came in, I am not sure whether it was Dr. Ross or Dr. Cavert, but at any rate a picture was painted of the broad scope of National Council

activities — its potentialities in the great fields of evangelism, home and foreign missions, Christian education — all was covered in the prospectus. At the time I raised the question of the amount of activity that the National Council might carry on directly and indirectly in political and economic controversy, I expressed my profound disapproval of many of the activities of the old Federal Council of Churches in that sort of thing. I was told in the general meeting that that kind of activity constituted only a relatively small and minor part of the whole scope and field of the National Council activities, and not to be concerned about it, that the emphasis on that would be quite different from anything that had prevailed in the Federal Council of Churches before.*

I pointed out to the Executive Committee, that after all in reaching out for this contract I was assured, convinced that there were large elements in the National Council who were in a more or less degree just as discontented with the distribution of emphasis in National Council activities as we were, and that the hope, as I see it, of anything productive coming out of a meeting such as we are having this morning was that an appeal could be made to those elements in the National Council for a reorganization of the whole thing, and reorientation of the operation in a way that might be mutually acceptable. I do not know how it impresses you, — I will be interested to hear when I conclude — but I see no chance whatever of maintaining or recruiting or continuing Lay Committee activity that lives by sufferance month by month, and survives on as tenuous a basis as that. If that is so, that's the end.

HUTCHINSON: I think I am familiar with the view that the Lay Committee was not needed in these Lay Committee activities and these people should be integrated in Council committees as a whole and find their work. I see nothing wrong with that theory and feel as a Layman that laymen will never get anywhere in the National Council if they stand around and talk to each other. I also feel, on the other side of the counter, as a layman and facing up to the situation in the

*Dr. Ross made a statement correcting this statement, which is given in transcript on page 228.

National Council as it is, that unless there is a place for the lay representation where we do get together as laymen and search for truth as we feel led to it in our own way and give expression to it, that you can't continue the kind of a lay committee you have, or the kind of a lay committee that I feel you should have, for I see opportunities for revivifying lay activities through such a committee as this Lay Committee, of that I am very sure.

Perhaps I have discussed that point enough and made clear the general trend of our thinking. Let me repeat here again that I am not legalistic in my approach to this. I hope your reaction to it will not be taken to any particular word or phrase I use. When you look at this record you can say that this is it; this can be modified or this will be done. I am simply trying to paint the color of the picture to you for whatever may come out of it.

2. The second point the Committee felt was an essential ingredient to a forward look, was that the National Lay Committee nominate its own membership and elect its own officers. Let me amplify that a little bit. It is not our feeling that we should just be indiscriminate to get any noisy sort of person that might want to get on to our Lay Committee to use it for a medium for his own aggrandisement, or anything of that kind. We can take care of that sort of thing. We don't want the authority to elect Frank Costello to the National Lay Committee, or anything of that sort. We do want the privilege of selecting those kinds of people with whom we feel a unity of spirit, and we want their recruitment as churchmen to be from what you might call the parochial level.

I don't know any better illustration to give you of the thing we have in mind than the treatment that was given to Dr., who was suggested for the Lay Committee and who I understand was vetoed by his own denomination. I do not think anyone could maintain that Dr. was anything but a dedicated Christian gentleman, whatever opinion you hold of his views. Certainly his personal life is one of distinction that would enable him to qualify for the Lay Committee without any question; but he was disqualified. I want no misunderstanding about this, my own view. And I would hope this would be confirmed by the Committee's position.

I know a man who is a dedicated member, active in Dr. church in Los Angeles. I know that is a very controversial church among the Congregationalists but I can't conceive of going on with a Lay Committee so lacking in the essence of Christian character that would deny to men like Dr. or a man who was an active layman in Dr. church, an opportunity to participate in this big lay activity on a national scope. If the attitude of the National Council is that the top denominational hierarchy should have the veto power and exercise it over individuals that are considered desirable by the Lay Committee as participants in Lay Committee activity, I have no hope of a continuing, active Lay Committee of the sort those of us who are presently engaged in it have in mind. That is a matter with which you will have to deal, or fail to deal, in your own wisdom and in due course.

We want to elect our own chairman. As I understand it at the present time — I don't know what the mechanism is, I am curiously uninterested in the legalistic aspects of the National Council Nominating Committee and what mechanism you would use in bringing this about — I don't know and I don't care, but the selection of the chairman of the National Lay Committee I feel should be on their own nomination in fact, and that nomination being made, it should be acceptable. There should be nobody in the Lay Committee that the hierarchy of the National Council would not accept as a chairman, if, in the judgment of the Lay Committee members, that was the leadership that they wanted.

Mr. in Minneapolis, who, I think, was originally a member of the Lay Committee and resigned, and who, as some of you may or may not know, is an active leader of an obstreperous minority in the Congregational Church who took decided exception to some of the Congregational goings on in the social action field, is a man I would like to see back on the Lay Committee. I am not trying to be too vigorous or contentious in these things, but I want to make clear to you the position. I am not trying to wave red flags and obstruct the possibility of an accord being reached here. I am trying desperately to come to a basis if an accord is reached which will be a sound one, and a real meeting of minds where a lot of the difficulties that have gone on in the last four years will not recur.

3. We feel that if the Lay Committee is to function as we envisage its possibilities, that it should nominate its own representation on the General Board. I have not the details in mind at the moment, but I think I saw some memorandum that was put before me and I brushed it aside. But I think there was some memorandum where I believe it was disclosed that the Lay Committee representation on the General Board would be ten — five men and five of the ladies. That would be perfectly satisfactory, I think, because the Lay Committee has no disposition to try to get into the policy-making management of the National Council on a parliamentary basis. It is not a question of having enough votes to push anybody around or anything of that kind. I can't imagine where a parliamentary situation might arise where a division of the ministerial members of the General Board would be so close where the ten lay members, if they voted in a block, might throw the vote the other way. There might be a difference of opinion between the lay people, too. At any rate, what we are seeking to see is not a parliamentary position but a voice, an opportunity to be heard and be represented by people of our own choice.

Dr. Tulane is on your Nominating Committee, and I have heard, not from him directly — he can confirm this, Dr. Tulane has said nothing to me about this — I have heard indirectly of some of the General Board lay nominations you have in contemplation. I understand the action is not official, and I am not going to call names because I am only illustrating the principle here. As far as I am concerned there are no personalities involved. Some of the names you have in contemplation are wholly and completely unacceptable to the Lay Committee as representative of lay opinion as developed in the Lay Committee, and for the simple reason that — good people that they are and I know some of them — they simply are not the kind of people interested in the Lay Committee activities in a way that some of the rest of us are. They would be of no help to me or to anyone else on the Lay Committee in such a situation as I faced at the last General Board meeting, which to me was a very trying situation and which for reasons that I won't go into here, I pushed to its ultimate and logical conclusion. It seems to me to have a real bearing on the lay affirmation I proposed to have on the record, and it is

on the record of the National Council just exactly what you thought of it and proposed to do about it. There it is — the record is clear. I must say that I am not personally interested, nor do I propose to be left in a position where I have to repeat that experience again. I want to be sure that speaking as a layman and representing the Lay Committee, I want to be in a position where out of ten people I can count on having two or three people of my persuasion who will stand up and be counted and feel their backing. You were all most generous to me, most courteous. I have no complaint whatever, but I felt awful lonesome at that meeting. That is what we have in mind in suggesting that we would like to be able to designate ten people from the Lay Committee and laymen . . . incidentally, I have been saying “laymen” all the time, but the ladies are with us. Mrs. Beech, are you with us?

SHERILL: How many votes has the Lay Committee on the General Board? Of a body of roughly 200 people you would have more representation than the Protestant Episcopal Church with two and a half million members has on the General Board.

HUTCHINSON: If I may rule you out of order. It is the first time I have ever had an opportunity. The discussion has not started and I want to lay my whole report before the Committee before we proceed with the discussion on it.

4. The next point, and the final point of the four — is this:

That we would like to ask that on the initiative of someone other than ourselves, a motion to reconsider the lay affirmation be made at the next meeting and that it be brought up and that it be published, not as a pronouncement — not only published, but publicized. I think it was Dr. Blake who said it was full of heresy.

BLAKE: I am afraid it was.

HUTCHINSON: Someone else said that it was illegitimate. It was with difficulty I restrained myself under the circumstances from saying that in formal debate I have been called everything, but it is the first time anybody found a way to call me a bastard. In any event, the word “illegitimate” was used. This affirmation is the considered statement endorsed in writing by 110 people, out of a total membership of 150.

I think there were 14 votes against it. Dr. Ross has the actual figures. As a minority, if it is a minority, point of view, without questioning its legitimacy, it was a prayerful and well considered expression of the Lay Committee. If under the circumstances the National Council is not prepared to accord it the dignity of recognition and publication, I don't think you can keep a lay committee of the sort we have now in the Council.

I know you can go out and set up a Lay Committee and fill in the place. I think the Lay Committee that we originally started in with was pretty good. I think it is susceptible to tremendous development. I would hope that if this lay movement in the church were to go on, it would be my desire as a member of the Lay Committee to have it become more representative of the people in leadership. I have somewhere here the categorical definition of the kind of people wanted on the Lay Committee: "People of recognized leadership in their walks of life in trade or labor or other organization." If you want that kind of people, I don't know what the size of the Lay Committee ought to be. I think it ought to be as big as the greatest number of that kind of real people you can recruit. You can't get too many people working at this kind of thing. I would not undertake to ask any more responsible, competent people to work on another document that would be treated as the Lay Committee affirmation. I think the record would have to be corrected. You know the motion I made and the occasion for it. We did not want the affirmation published as a pronouncement of the church; that was against our very principles. We asked that the "Basic Principles" be not published as a pronouncement. We were against that — still are. We suggested in my amended motion that the two be published under the same cover with whatever comment might be considered appropriate by Bishop Martin and/or Dr. Ross. I would have accepted myself, and would have defended to the Lay Committee, an amendment of my resolution if you wanted to do it, to publish the "Basic Principles" as the pronouncement of the church but recognizing at the same time that there was a minority point of view which had been presented by the Lay Committee, and here it was, with the lay affirmation. But forgive me. I have no malice about it, but to take action to publish one as a pronouncement and

drop the other in a file without recognition on a point that is highly controversial not only in the National Council but in a number of the denominations and, as I happen to know, in the Catholic hierarchy as well (they are at each other's throats on the question of social action).

My interest is intensely personal. My interest in this National Council, if any, is whether fundamentally and by my own standards, which may very well be wrong, whether it is a religious organization dedicated to the promotion of religious activity along these broad fields that have been represented in which the Lay Committee is very much interested, or whether it is a flossy political organization interested in getting out pronouncements and peering into the halls of Congress and getting into the papers. If I am going to work in politics I am going to work through politics. I know how to get into politics on the ground floor. So it was very disappointing to me that in spite of precedent in the record of the National Council about the respect for minority opinion, nobody had any interest in or worked out giving recognition to an opinion that, while it seemed to be a relative minority among the people, I do not think you gentlemen have any idea that this is representative of the cross representation of lay opinion in America, among the laity or the clergy.

I have talked too long. I apologize. I know I have left many things unsaid. If I have left some things unsaid, I hope you and the Lord will forgive me. My intentions have been good. I only hope I have faithfully presented the point of view that exists among the present Lay Committee members. I am at this time going to ask my fellow committee members to make such comment, criticism or suggestions as seem to be appropriate and required.

TULANE: The presentation has been what we desired to have made. I would like to be sure that you intended this statement: "in the National Lay Committee there were some who thought the committee was a nuisance" (correction made in record by the secretary).

In any case, I am a member of the Lay Committee and would like to see it continue. I think there is great potential power in these people not only in material gifts, but spiritual.

It is hoped they can work through assignment to committees, but as well should be a liaison organization for United Church Men and United Church Women. Without this committee there is no liaison between these two committees. The long illness of the former director, Dr. Goodman, delayed carrying forward the program of UCM, but if the National Council would give us a program we would carry it forward. I would like to see consecrated spiritual consideration of this thing. Through the years my spirit has been in this National Council organization as the Protestant group in America. I still think it should be an organization for good, not political but for the glory of God. I come as a representative of that group, with the hope that we can make ourselves known and understood.

MRS. BEECH: I heartily endorse everything Mr. Hutchinson and Dr. Tulane have said. If continued, the Lay Committee wants the avenue in which to work.

WIG: My understanding of the Lay Committee may be different than that of others here for I had no contact with the National Council when the Lay Committee was originally constituted. My knowledge is limited to my experience as a member of the Lay Committee during the past three years. My knowledge of the National Council is limited to service on the Lay, Business and Finance and the Budget Committees. I have been greatly impressed with the dedication and sincerity of all the members of the Lay Committee without exception. Some members may perhaps place more insistence upon their views than some of the rest of us might go along with but there is no question they are passionately sincere. From my contacts with the staff and the clergy of the National Council I have acquired the same high regard for their integrity. While my opinions may differ greatly from that of some of the clergy there is no question in my mind as to the integrity or sincerity of their dedication or judgments. I do feel that we have within the whole group of clergy and laity if they can but pull together, a tremendous power for service. The more I see of the men and women the more enthusiastic I can get. Only during the last few days have I tried to analyze the composition of the National Council and its functioning. I do not believe it is possible by dis-

tributing these lay members to the committees of the National Council to bring about what you seek and need. The lay men and women if challenged by the Council with real jobs, could make substantial contributions in areas which are not now provided for. There is so much to be done, are we not capable enough to find the ways and means of employing these resources? It may take some exploring but it would be tragic to lose the opportunity of effectively utilizing these people. At the first meeting of the lay group which I attended there were upwards of 100 to 125 present. It was inspiring to see such a group who were willing and anxious to lend a hand and serve the Council. You have in this group much talent waiting to be shown the way in which they may be employed. Education, research and surveys are needed in so many areas of the Council's work, could not the lay groups be effectively employed in these fields? Let us pray that some way will be found so as not to lose these people but bring them into the depth of the work of the National Council. The utilization of this group could make a great impact on the progress of the National Council. Their scattered country wide distribution and multiplicity of contacts could open many new doors and channels of contributing sources.

I endorse the comments presented by Mr. Hutchinson. Should not our objective be insofar as possible to preserve to the National Council all the strength and power of the lay group, with mutual respect for the sincerity and integrity of one another's judgment and a will to work together, all things are possible.

Mr. Hutchinson's last statement is in my judgment a reasonable one, that it is not entirely fair to suppress the judgment of any substantial minority in a controversial matter.

HUTCHINSON: I would like to write into the record the following paragraph of the Lay Affirmation. "We fervently hope and pray that a workable reconciliation of all divergent views may be accomplished and a plan worked out under which real lay participation, truly representative of its constituency, can function within the structure of the National Council to the end that we may all work cooperatively together for the greater glory of God and the redemption of all mankind."

To pick up and try to reinstate myself in the good graces of my Presiding Bishop, after the remark he made, I would like to point out that as far as the representation of the Protestant Episcopal Church is concerned as such, that I am an Episcopalian and that the constituency of the Lay Committee in itself is broadly distributed among the denominations and that I query the validity of the observation that a representation of the Lay Committee of ten vis a vis the representation of the Protestant Episcopal Church as such is implicitly unfair.

Ross: Mr. Chairman, I am not proposing to speak for the Council concerning the issues which you have introduced because I think that the President should have the first voice in reply. I do want, however, for the sake of the record, to go back to the place where you said that Dr. Cavert or I had made a statement to the effect that there would be less activity in the social action field in the future than there had been in the past. You do not say specifically that I made such a statement, but that is not the important point since Dr. Cavert and I did have the same point of view all along the line, and I believe that we said approximately the same things in interpreting the Council's situation. I know that I never made a statement to the effect that the Council would be having less activity in the social action field for I was aware that the National Council had agreed to take over and carry forward the work of all of the merging agencies. I did, however, say other things which bore upon this same theme, though I do not recall having said them at Cleveland. I did say first that the range of the program of the Council is far broader than the range of the program of the old Federal Council of Churches, due to the fact that we were bringing together the total program interests of twelve merging agencies and that this range of interests included many program activities which I felt would be of interest to members of the National Lay Committee. Time and time again I emphasized the Council's extensive programs of evangelism, Christian education, home missions, foreign missions and relief services, as well as services in social action in order to point out that we had a vast program which comprehended the specific interests of persons with greatly divergent points of view.

In the early days of the Council I did state that pronouncements in the social action field would go before a general board that represented the total life of the Church, a board which was more representative of Protestantism than any that had heretofore existed. I stated that the more that laymen exercised their opportunity to participate in the General Board and the working committees of the Council, the more sure they could be that Council actions would take into account and reflect their thinking along with that of others.

I have also said on innumerable occasions that it is my conviction that those who are giving the most active leadership in the National Council, without exception, sincerely want a partnership of laymen and clergy and sincerely want the National Council to be representative of all points of view; that insofar as I could see, all possible steps were being taken to that end.

I make these statements in order to make certain that the general direction and point of view of my statements is properly recorded.

HUTCHINSON: I withdraw anything I might have said and accept your statement as you have given it.

MARTIN: I speak not as an officer of the National Council, but as one who may be able, as we hope each one here may be able, to voice the feeling of the Council with respect to proposals that are made here. I was not at Cleveland. I was prevented from attending and am not as familiar as one should be with the basis upon which the Lay Committee was created. It seemed to me from the time I became familiar with its realm of operations that it was a form of administration which was wholly out of keeping with that which obtains in most denominations, and we each have a way of going back to our separate bodies as the basis for determining our judgments as to how the Council might best operate. It seems to me to be wholly unsound. (Here I must say that I wish to differentiate between disagreement as to objective and disagreement as to the method by which the objective may be obtained.) As to the first, I think we are all of one mind in a general way as to the objective. To me it seems wholly unsound to have a group of either laity or clergy. I would be just as definitely opposed to having an organization of ministers operating autonomously outside the regular policy-

making bodies, choosing its own members, electing its own officers, having representation on the General Board of the National Council. So it is certainly not with me a matter of discrimination against the laity, because I think my record as a pastor, and as one who has been in an administrative office, stands as one who has definitely sought and will continue to seek the cooperation of the Council with clergy working together with the laity. We, of course, are working under the suggestion that we do not try to review the past. I think it was an unwise plan that set up an autonomous, or a group that seemed so nearly autonomous, at the beginning of the life of the Council. I do most certainly hope that every person of devotion and consecration that is represented in the Lay Committee may be conserved for the larger interest of the National Council and for the life of me (here again I go back to my own church, and I must confess to a degree of familiarity with the life of other Protestant bodies), I cannot quite see why that interest, why that potential cannot be conserved and used to the fullest extent within the pattern of an administrative plan which will bring into the policy-making body both ministers and laymen working together. To take an example close at hand, Mr. Pew is very much interested in evangelism. He has mentioned that to me more than once. I think Mr. Pew could make an immense contribution to evangelism, working through the Joint Department of Evangelism. Where else can one have quite the direct approach? He has there access to the plans that are under consideration and the chance to voice his views as to how they can be made more effective and to give whatever undergirding to it he is disposed to give.

I have never thought of the Lay Committee in terms of its personnel as being in any sense a problem. I think it is one of the situations that almost always occurs when an organization is getting under way that needs to be given a second look. The Committee on Study and Adjustment, I believe, gave rather careful consideration to the Lay Committee and made a proposal to the General Board regarding a date for its termination. I think that before being prolonged beyond the date that was originally proposed, that additional opportunity might be given to the kind of conservation of interest and devotion which I have described to you. I think that is the statement of my feeling about it.

SHERRILL: I want to say first of all I appreciate your spirit because I am sure that you have been a mediating influence in this whole situation, and I know you well enough to have absolute confidence in your own sincerity and desire to reach the spiritual goals of the Council. I am sure that is true of the representatives of the Executive Committee here today. I feel appreciation for what you have done and are doing, and, I hope, will do. I say that with great sincerity.

I had hoped that as the Council went on it might be possible to integrate the Lay Committee into the General Departments of United Church Men and Church Women. I agree with Bishop Martin that that would be the desirable goal and to have there the manpower and womanpower of the church, and yet I realize that the Department of United Church Men has been somewhat slow in getting under way. It will take time to do that and I would be glad to consider the work of the Laymen's Committee as a continuing body. I have no voice except that of being a representative of my own church — so as to keep certain values that might be lost by cutting it off at this time.

As far as the fourth point is concerned, I would be willing to see a statement made with regard to the Affirmation of the Lay Committee. That does not bother me at all. It seems to me the members of the Council can have full information of everything that comes to the Council, labeled for what it was and what it is.

My difficulty is with the second and third points. This has no special reference to the Lay Committee; it would apply all along. What we are is a council of churches. We have had a very definite principle in all of the activities of the Council — and we were threatened several times in my presidency regarding this principle — that in every agency of the Council a person should be approved by his own church to be a representative in the National Council — the approval on the level of the national church. There would be no value, as far as our church is concerned, if the parish of, say, Cranbrook, Michigan approved a person. That would not necessarily carry the same weight with the National Church. I think that situation can be worked better than it is. With me it has been more or less of a formal matter. We have had people suggested for the Lay Committee as well as for other

boards and commissions. The references come to me. I have written at once to the local community, to find out what the local community had to say. In some cases I find the people were not Episcopalians at all. Somebody had thought they were. In some cases I found their relationship to the parish church a very nominal one, that they would not be representative of the parish church. I think all this type of investigations have to be carried on at a national level. That practice must be kept if we are to keep the whole principle. It has come out in so many ways; in the United Church Women you will recall we had an issue on approval of people. If the Lay Committee wanted to have somebody there was some question about, then a representative of the Lay Committee could talk to the denominational executive, explaining why they want this person. A church could explain why they did not want to approve him and an answer could be found. If an Episcopalian were suggested and I did not think that the person represented our church adequately on any level, I would be very glad to talk it over and explain what information I have had. I would feel it was disastrous to the National Council to change the fundamental principle that the people on all of our boards are representatives of the churches, rather than individuals who have come here representing really nobody but themselves.

On the third point, I would not mind if the Lay Committee elected their own officers at all. I think again, following this same principle, that they ought to be approved by their denomination; then I would not object. I would object to the Lay Committee, a group of 150, 200 or 500, having a block of ten votes in the General Board, which is almost more than any single church has in the Board. There is a principle of democracy there to decide on. I would be perfectly willing to consider nomination of people from the Lay Committee and that a conference be held. I do not see how the General Board or the National Council could say to a group of 300 people: "You have the power to elect ten members to the General Board." That would be disruptive to the whole setup of the organization as a council of churches. It would give the group more membership on the General Board than almost any one of the constituent churches has. I think that would be a very serious situation.

HUTCHINSON: I am tempted to debate some of the points. That would be outside of the framework of the way I am trying to run this meeting. I would like to make this observation. In my presentation it is not my purpose to report in any categorical legalistic way the mechanism by which some of these things would be accomplished. To take extreme positions, I suggested that we recognize frankly that the Lay Committee should not have the power to include Frank Costello in its membership on the one hand; on the other hand I think it is wholly unacceptable to the Lay Committee as presently constituted that the Nominating Committee of the General Board could pick out "stooges" to represent us on the General Board who were not representative of the objectives we have in mind. How to work it out in good faith, as Bishop Martin said, there is no point to any of this discussion unless we can carry it out in good faith. In your future consideration of the situation, allow for flexibility in those things I have said. We ask how it is to be carried forward.

SHERILL: I should be opposed to give arbitrary authority to any group.

HUTCHINSON: This tension has existed for four years. I do not think the Lay Committee can or will last through another four years, or any indefinite time, in the sort of amorphous condition it is now in.

WIG: The largest group of the Lay Committee I met in Hershey; at Princeton there were 120 present. The last two years the attendance has shrunk. The last year there were 50 or 60 or less present.

HUTCHINSON: And it will shrink more. The situation I have laid before you is shrinking the Lay Committee, and it will either dry up and blow away, or explode.

WIG: There might be a possibility of setting up this committee as a liaison committee. Maybe its personnel could be tied with the men's council and women's council. The difficulty there is that the men's council is in the throes of trying to organize men, to get the various churches to set up men's groups. They are making programs and doing all that is possible to organize men.

The women are primarily engaged in missionary or other operations which have been an on-going work for years. They are also trying to set up work to tie into their on-going program.

I don't think either of these functions will interest people on the Lay Committee any more than making or criticising pronouncements. There has to be some worthwhile task where they are brought together. There are certainly many areas of the churches' work that cannot be handled by individual denominations that are waiting for the National Council to come in and help — areas like the use of the Bible in public schools, etc. Individual outside laymen, like the Rockefeller group, want to get in and provide undergirding in some area, like the quality of the men coming into the seminaries. Why can't some such tasks be brought to this group of people of tremendous potential — their contacts, channels of working, as well as resources to work with. This is the part I hate to see lost. I do not think any groups are now set up to do that part of the task.

HUTCHINSON: I rule that a little out of order for the purpose of this meeting. I am endeavoring to lay before you as faithfully as I can the opinion of the small group in the Executive Committee of those conditions that are in our opinion requisite for the continuation of the group that you now have. I happen to concur. I voted with the committee, but they may or may not be supported by the Lay Committee as a whole if they are presented. Even if you were in a position to say this morning: 'We accept your proposal here to go back and revivify the Lay Committee,' I am not in a position to assure you that it could be done. It is just as amorphous as that. This is a question, I believe, of life or death of the Lay Committee as such, and the problem to the extent there is a problem I think is primarily this.

ROSS: When you propose the continuation of the Lay Committee, I know that immediately the question arises in the thought of members of our Policy and Strategy Committee and the General Board as to the functions and form of organization which is envisaged. These two questions are inseparably linked together.

I would like to recite just a bit of history in order that we might have a common understanding of where we are at the present time. The Lay Committee was originally proposed as a committee of the General Board. However, this proposal was not adopted. In a meeting of the General Board in March, following the Constituting Convention, two committees, a National Lay Men's Committee and a National Lay Women's Committee, were authorized as committees of the two general departments, with the understanding that the two committees should meet together and work together to the extent that they desired to do so.

As the Council approached the Denver Assembly, the total emphasis at that time in the thinking of the Appraisal Committee and the Subcommittee on Personnel of the Lay Committees, lay at the point of getting laymen into the working operations of the National Council. To this end the Appraisal Committee recommended that the Laymen's Committee be continued for a limited period in order to complete this task and operate as a committee of the General Board since the integration of personnel was a primary function of the General Board and its Nominating Committee. The time limit was put on the life of the committee because it was felt that this task of integration should be carried out promptly and that there would not, therefore, be a continuing function to perform.

It seems to me that in order to face the question as to a continuation of the Lay Committee we must first ask ourselves what are the functions that are envisaged. Are they the original functions which were approved in March, 1951; is it the function of integration which was envisaged at the Denver Assembly, or is it the function in which the Lay Committee has shown its greatest interest during the past biennium; namely, program operations in the fields of evangelism and education and the whole area of pronouncements.

If a Lay Committee were to have program functions, then the original setup was right because the General Department of United Church Men is the arm of the Church for promoting among laymen the program functions of the Council. If it were to have a continuing function of integration, it would logically have to be a committee of the General Board. I feel,

therefore, that the question of organizational structure and function go hand in hand, and I wish that some time before you dismiss this meeting you might give us some indication as to what functions were envisaged as you suggested the continuation of the Lay Committee.

HUTCHINSON: It is a great deal easier to raise questions than to answer them. The general question you raise could easily lead into quite an extended discussion. I don't quite entirely go along with Mr. Wig in his conceptions of Lay Committee work. I think if the Lay Committee is continued there will be a lot of perplexity in the Lay Committee as to how to work.

This morning I am making you an analysis of the situation as I see it, and the problem that faces the National Council at the moment is whether it wants to proceed along these lines, and the hope that if it does, something can be worked out. I can't debate these things. I have no constituency. I can't tell you what the conception of the Lay Committee might be. I think if the Lay Committee were agreed to address that problem it would take quite a while to work it out. We have been diverted to a large extent from things we would like to be interested in on a spiritual and religious level to a negative position of opposition against emphasis in the National Council on participation in secular affairs, politics, economics, etc. We are discontented with that and have expressed ourselves formally.

I resist the temptation to continue discussion along this line because I would like to get on the record tentatively for report back to my people. I am just a mechanism here to convey to you the opinion of 16 or 18 good people. I want to report to them. I would like, if I could, to hear from Dr. Blake.

NOTE: *The record of Dr. Blake's presentation following is incomplete — has not been edited by him.*

BLAKE: I think that the public record, both of what I have said and written about the National Council makes it clear that I am anxious, and have been anxious by my actions to include within the life of the National Council all persons in the churches who wanted to be included and would be willing to be a part of the whole body. That includes to my

mind those with whose religious or economic or political or other views I have no particular sympathy, whether those be extreme in what some people call a conservative position or a radical position. I have from the beginning, and the first thing I wrote about the National Council was a piece in response to a criticism that came of the National Council from the? As to the lay affirmation, this was a report that came out of the Princeton meeting. After that I did write on this editorially in one of the church papers, comments which have criticized some of the statements of that meeting and expressed fears that were real among other people as to whether the National Council — there are some people who are afraid that the National Council will do some of the things the Lay Committee are hoping the National Council will do. They are part of the Christian constituency also. I have taken the position it ought to be all inclusive. I continue to take that position. I am hoping that the meeting here is to see if by any means we can find a way to build as inclusive a body of sincere Christians in the National Council to do the things which we can do together as Christians. I say that in introduction, and feel that it is infinitely worth our time and effort to do it as best we can.

I think that one of the difficulties comes in your use of the word "hierarchy" to describe the National Council. There is no personal or any other kind of reaction.

HUTCHINSON: For the record, in using the word "hierarchy" I asked whether it was objectionable.

BLAKE: It was objectionable in this sense, I want to get at something it interprets. The word "hierarchy" I think does reflect a distrust, not on your part, a distrust of the kind of organization that the National Council is, and the kind of organization any of our denominations are. They normally use the word "brass" in our organization when they are making the same kind of description. I will agree that I am more sensitive of that word than I was five years ago, when I was a pastor. To me, in national administration, I never felt that our church was run by those "at the top" — ultimately I think. I am speaking now of the denominations. We have a representative form of government which surely is led by leaders, it is ultimately responsible to the setup of our church.

It does not always do what I want it to do. It does not always do what anybody wants it to do, but generally speaking, ultimately those who are ecclesiastical leaders, whatever else you may say about either our wisdom or ability, have been put in the places we are because we were more acceptable than somebody else. That is not claiming too much. There is a selective process that goes on. Hierarchy to me at least takes the connotation of not representative government, but a class of officers who are not responsible to the whole.

HUTCHINSON: In my use of the word hierarchy I had no such implication, I was simply referring to the central authority that exists, without implications as to how it got there.

BLAKE: There has been expressed to me by various individuals a feeling that the real representatives of lay opinion in our churches is the National Lay Committee and that the lay opinion of the Presbyterian Church is better represented by that than it is by the official representation. There is a question that is important, and what you do in terms of your organization is to say if you believe in representative government as I do, that it be utterly representative. I am talking longer than I should, if you will forgive me I think we shall have to get down to an understanding of the kind of problem we are in, which I agree this question of the legalistic position is not the thing, I would say basically . . . we have been struggling for four years with a problem of distrust. I think it is mutual. You may disagree with me but I don't think you distrust me basically.

As far as I personally am concerned I know I can talk to you people, we might not come out with an answer at the same place, but I would hope we would come to a creative decision. This problem of distrust is mutual. I am not accusing the Lay Committee of doing something I do not think the rest of us have done, and I think it is the heart of the problem. We have to build a body of people who are working in the affairs of the National Council who have a unity of trust in a wide diversity of opinion, and who are willing to work in the body even when the action or the opinion sometimes goes almost counter to their own basic belief, but feeling the ultimate way to do God's will is in the body of the church and its extensions, such as the National Council is.

I suggest to you, therefore, that the tendency to misrepresent other peoples points of view or actions in terms which they themselves will not accept is one of the things we would have to grapple with to find out how we can stop it. There is always such a tendency. There are instances of misrepresentation, not necessarily intentional at all, sometimes entirely unintentional, but the tendency to state somebody else's position as a label. I don't need to illustrate, we can label people in different ways, and as soon as you do that you create the kind of situation we are up against.

Let me also comment on the history just to this extent. I think it was bad structure at the beginning. What should have been done — I was not active at that point — I can say that the Constituting Convention did not like the structure and made some changes in what had been negotiated up to that time. I would agree that we can't answer this problem unless we can find a structure that does what we agree is a proper function to mobilize this group. I am interested in the people in the Lay Committee. I am not interested as such in the Lay Committee. I think the people and their right and strength to participate to the fullest extent that they ought to be able is extremely important and for that reason I am interested in trying to work it out.

One other thing — I think the Lay Committee needs to recognize the category of what kind of people you are trying to get in the first place in the Lay Committee itself. It was the kind those in our formal church organization find it difficult to pull in, whether on the local church level, or denominational or National Council. It is people who are recognized leaders in some field of their life. That does not mean we don't have any, we have always had some, those people as defined are busy people and if the program of a particular church is not very high powered, as sometimes they are not, these people take a look at it and say, though I am a Christian I haven't the time or energy to throw myself in it, and for that reason we have not had them as part of the "team" of people working together to produce something better. One of my personal efforts has been to try to recruit as many of those people at that level into the church. I do suggest to you that those people have a legitimate point of view, but it is by no means the only point of view, and by no means the only lay point of view.

One thing about treatment of the lay affirmation which I would like to say. I was at the meeting of the Policy and Strategy Committee when it was presented. It was made clear that it was not presented for circulation at that point. We discussed it some there, and the action which was around the table like this was as satisfactory to those who presented it as to those who took the action which was that it be received and filed. That was what was wanted. We came at the General Board meeting to a different paper, which had a different genesis, and had come through the normal process of the General Board with a good many changes over a long period of time, and this time it was being presented for final action. No one could have predicted just exactly what the General Board might do with it when it came. This was not a parallel paper to the lay affirmation. You, feeling that the Basic Principle paper needed a correction, made your motion, which was certainly your right to do, that the two be printed together and you would have been willing to have gone on. You will remember I was one who spoke against that, I am sorry I used the word "heresy." I was trying to make a point, and I think that was a good word to use, and yet I think it was a more correct term to describe some of the ideas in the paper than hierarchy is to describe those that had it. I do not want to use a word that makes for personal feelings about it. The reason I voted against your motion is that this paper, if it is going to be printed by the National Council in any form, deserves the same kind of treatment that the other paper did, discussion and a willingness to revise it if new light is brought in. May I speak personally to say that the fact that there were lay members on the General Board who resisted making the Economic Life paper a pronouncement in the form in which it first came I believe made a very real contribution to the National Council. I think the paper as approved is a very much better paper than when it first came up.

You will remember also that I then moved that we reconsider the action on the lay affirmation because I was perfectly honest to say that if anyone felt it had not had the right treatment that we ought to give it the right treatment, and the right treatment, if my memory is correct, there was an agreement that it was in the hands of the Policy and Strategy Committee to take it out of its file and do whatever it wanted

to do with it, as far as I am concerned. I should think that the General Board will be doing a service to the National Lay Committee of the same kind that the General Board did to the Division of L & W on the original form of that paper, if a discussion and improvement of it could be worked on before it was published, because there are some terms in that paper which I think while the laymen's organization hold them, they did not want to print as their point of view. I could be wrong. I believe I understand with at least some of the members who signed it that I could make an argument with them that they did not really want to say what it appears to be saying.

HUTCHINSON: I am on record as saying that the Lay Committee affirmation is not written exactly as I would write it. The only point I made to Dr. Ross on that occasion and make to you now is that under the circumstances prevailing then, I was not in a position to negotiate for the Lay Committee with the General Board for the revision and editing of that statement.

BLAKE: Now my comment on the four points you have made:

I believe there is no problem if you agree on form and structure. The Lay Committee should not be under an ax, to say it is going to be concluded at some time. No one is urging that it be dissolved, or some attitude like that.

I believe you and Bishop Sherrill came to the basic agreement to nominate its own officers. If I understand you, and Bishop Sherrill when you were discussing it, you want a system whereby this is a lay group not completely autonomous, but its own group. How autonomous you really want it, I think the discussion between you and Bishop Sherrill has not made quite clear. I could illustrate from our own denomination point of view what this denominational approval consists of. It is very much the same thing. When I get a lay name I write to the pastor of the church and ask for comment. Basically it is this: — is so and so a member of your church? Is he in good standing? Would you like to report anything in terms of his competence to represent the Presbyterian Church in the field proposed? I have never taken upon myself to turn down anybody because I do not like his position. The only ones as far as I know turned out not to be actual members of the Presbyterian Church.

I go on further to comment that the Chairman of the Lay Committee is not on the General Board as a representative of the Lay Committee but as a representative of the Presbyterian Church in the USA and at the national level. We definitely try to have all legitimate points of view of the Presbyterian Church represented, and that is the kind of representation that we intend, if you analyze the pastoral as well as the lay members you will find that they have different points of view, all within the Presbyterian Church.

There is one point at which your other illustration may give some indication of what the problem is. When within a denomination there is a sharp ecclesiastical battle of position going on and a minority has been waging a battle for control of the policy of that denomination, it is a very questionable thing for an interdenominational agency in any way to enter into the battle and decide who should represent that church on anything. The illustration you used is one of the kinds of problem; — we knew at the time in the Congregational Church there was a difference on the matter of a merger, as well as a question in the matter of social pronouncements, etc. If a similar thing were going on and a similar person who was taking the lead in our church, I can see the possibility if such a name came from the Lay Committee to my office that I would want to do some talking to somebody about it to see if we could avoid getting a person who was mixed up at that point from representing us on a policy making level. That does not mean our ecclesiastical action would be to try to be sure our representation is all of one mind. All of us know better than that and believe in the treatment of people better than to try to get everybody of our point of view.

On your number two — it seems to me that it is possible as it has been worked out within our denomination to have a laymen's movement within the structure who do nominate their own officers and who nevertheless are careful to stay within the structure. We get along, and I think it is because we have the right structure and we have the good will and no one can tell them even who they will have on their program — it is their own show. It has made some real contributions to the life of the Presbyterian Church. There is some of the same difficulty, some of the men on that are resisting a thing which their own secretariat is asking. The secretariat

feels that they need some of us officials in some of their program offices to help them. Some of them are afraid we will take over and dominate what they want to do. I tell Paul Moser when he has what I consider a lemon on his program, both from the point of view of what it does and is only my view of the issue. That does not mean that committee has the speakers I think they should have, they have the ones they think they should have.

On the third point — to nominate its representative on the General Board. Frankly, I don't know exactly what the rule is now. I do know they are eager to get more lay people, and there have been changes to increase that representation so people would not feel "alone." I would like to know what the Nominating Committee is supposed to do.

ROSS: The Bylaws call for nomination of twelve members on the General Board, three to be recommended by United Church Women, three by United Church Men and six by the Nominating Committee. The Lay Committee was consulted two years ago, and I think in the case of United Church Men has been consulted this time, because Mr. Jones said that would be his purpose at the time the bylaw was adopted.

BLAKE: As far as people are concerned, I was asked about some Presbyterians whom they were considering. One was a member of the Lay Committee who I think you would all agree would represent effectively the position in general that the Executive Committee of the Lay Committee has taken. My answer was to the Nominating Committee — certainly, nominate him, if that is your desire, but talk to him and be sure he wants to be nominated and will serve faithfully on the National Council and not be threatening that if it does not go his way to get off. I think that is the kind of thing we are concerned with.

HUTCHINSON: If any of you have any idea that I have come in here and the things I said were designed to be threatening, you are entirely mistaken. I would have been less than candid with you if I had not told you that in the scope of the discussion the possibility of those situations was recognized.

BLAKE: I recognize it, and tried at the beginning to indicate that I do not think you would support that kind of posi-

tion, I do not think Mr. Wig will. The fact is, I had spent a morning with a present member of the Lay Committee at which this whole possibility was outlined. I took my position to say I thought it would be the worst thing from the point of view of what the Lay Committee wanted to do. Anyone who feels he must resign from something because of conscience, you can not do anything else, — anyone who resigns and attacks the National Council or any organization, I say he will be sorry some day. That is my point of view.

ROSS: I am very sorry that I am obliged to leave, as I have a speaking engagement in Miami. I wish to say that I am gratified that the meeting has been called. If we can get down to the real issues, and if we can continue a frank discussion of the real issues, I believe we can find answers which will be helpful.

BLAKE: Getting to the fourth point: — that someone take the initiative at the meeting of the General Board to reconsider the action on the lay affirmation. I will be glad to do it any time it is agreed to give it the right consideration, as far as I can see, within the framework of the National Council that it should have. There was no attempt either at the level of the Policy and Strategy Committee or the General Board to attempt to do anything to brush it aside. If there is a feeling on the part of the people who brought the paper, I don't think anybody either on the General Board or the Policy and Strategy Committee would vote to do anything but give it fullest consideration. I think there is no problem on item 4. The question is not one of the machinery to do it, but a building up of trust to be able to work together.

HUTCHINSON: At the risk of being repetitive, to keep in mind the procedural position we are in, I resist the temptation to debate. I came to make a report on what a small group of the National Lay Committee feel, and to listen to what you had to say, and to wait and see what you may do. The outcome as far as I am concerned is utterly unpredictable. I have no representations to make.

As an observation for the record on some of the things which you said, which I think may give you a better insight into the Lay Committee position as I sense it, — in the first place with your references to structure I make no comment

other than to point out that the Lay Committee was originally constituted on the basis of certain representations made at the time, and which have subsequently been modified to the extent that it raises in the minds of some Lay Committee members the question whether it is a medium through which they can effectively work in the future.

On the matter of mistrust that exists, I think that is unfortunately true on both sides. It is very unfortunate, we have all been exposed to it. My own personal experiences have been very unhappy about it. As illustrative of what I mean, the current issue of the *Outlook*, the official publication of the National Council, is an account of the approval by the Council of the Basic Principles document and my action with respect to it, is so abbreviated that it is misrepresentation. I discussed that matter with Mr. Ross over the telephone, and he admitted that the thing had been abbreviated to the point that it did not accurately represent the situation that prevailed. There have been others. I do not hold it against the press, and I am used to being abused by the press. I think in our own internal organ like the *Outlook* that greater care might be exercised in the nuance of reporting these things to see that they are really accurate.

I concur in what Bishop Martin has said, and what I sense to be the feeling of you gentlemen who are on the General Board and who are the ruling people. I would not be here taking your time and spending my own if I did not have confidence in your good faith, and I hope you have the same feeling of getting together, (if the Holy Spirit really possesses us those things will be corrected,) and I can be very patient.

On the matter of responsiveness and the points you raise as to what might happen in the future, we are well aware of the dissident elements that obtain in denominational bodies, — it is in evidence in our National Council. My whole purpose in being here this morning is to explore the possibility of developing unity. If I am not so immodest as to say so, I think that if it had not been for my own individual efforts towards unity that this meeting would not have taken place. Whether this has been or will prove to be a waste of time or not, only time will tell, my effort has been on the promotion of that unity, rather than divisiveness for our main objective, and it will continue to remain that as long as I remain in the Council at all.

One final comment, as to the approach of the National Lay Committee to the problems that we face, is that we are fed up with these references to "conservative" and "liberal," — to "right" and "left" in the political implication of the thing obtaining in an avowedly spiritual organization, and that our fundamental aim is to raise the level of that kind of discussion so it will be a discussion as to what is right and what is wrong in the spiritual and moral sense, and applicable directly to the affairs of men in all of their activities, political, educational, economic, sociological and all of these fields, — that we want to pull ourselves out of the mud, and we feel as a group of laymen that dedication that I feel would be unanimous, — the problems can and will be solved at the spiritual level and under leadership of Christ and the church, and that is what I am imperfectly trying to convey to you, and what I believe is the feeling in the Lay Committee, and if any of my subcommittee members take exception to it, I wish they would voice it now. It is an endeavor to find a basic foundation upon which unity can be developed.

You speak of obtaining in the denominations and in the National Council opinions that were conservative and that were radical, right and left in the current political parlance. These opinions obtain outside in the world, but I think the frame of reference inside the Council should be what is right and what is wrong in the spiritual sense, and we should insist on approaching it at that level.

BLAKE: I agree with you, and we ought to be clear in the record that the difficulty has been that some take their political position, — I am not accusing any particular person of this, — there is a general tendency of taking the political position and judging right and wrong from that, and therefore saying that X because he is so wrong politically is no Christian. That is a thing you and I agree must not happen.

There are men who have been labelled within our fellowship, even within our staff as being this or that kind of person, rather than saying "here is a Christian who happens to have a different point of view."

NELSON: I can see that much has been implicit in what all the other members of the group have said, — that is that we all have a firm conviction that there is a place for every

kind of view within the Christian church, consequently there is a place for every kind of view within the National Council. We are very anxious that everything possible be done at every point of the way whereby we can make it possible for everyone to feel at home within the fellowship and have the same right of expression, and to have the same appreciative listening to what we would want when it comes to these varying points of view. I am not sure at what points I will be speaking to procedure and at what points I will be out of line. There are two or three convictions I would like to express.

One is a very real question as to how fully we may have explored the possibility of integration with the United Church Men and United Church Women during these early years of the National Council. It seems to me that the United Church Men for example have been handicapped by the illness of their secretary. The present secretary, Mr. Parsons, has been I think a member of the National Lay Committee. I am wondering if there is the possibility of a further study of integration from that level.

I go on to the second point, because it is so closely related in my thinking, and that is the question of the National Lay Committee nominating its own membership and electing its own officers. That does give it a sort of autonomy that we do not give to any other group except to a denomination. I do not know whether your group has considered all the factors involved in it. I might mention very briefly that the denominations are not equally represented on the National Lay Committee. An analysis of the membership, I think you will find, shows an overwhelming membership of Presbyterians and Episcopalians. I do not want to seem small about this matter, if you come down simply to a matter of numerical representation you have a small group. I think the Methodists come third, — the Baptists at the bottom in the group of 160. If you are going to have any kind of a representation it will have to be a representation that is somehow related to the balance within the group itself, and are all the consequences of that taken into the picture as you think about it?

I could not help be impressed by the fact that implicit in this whole matter there was an equal criticism of denominations as well as the Council. In my own case, I have never

turned down anyone whose name has been sent to me. I have written immediately to the local church where I do not know the person, and have gotten the information. The embarrassing situation I am always up against is now and then I get the name of a good Southern Baptist willing to serve on a committee, and I can't do anything. They are the only people I have ever turned down.

Back of this whole thing, however, there is another viewpoint that has not been expressed. I know there is a danger in even expressing it, and I would not want to inject anything that would cause hard feelings in any way. What I have to say I say out of kindness. I am always fearful when any group within the Christian church or a Christian organization consists entirely of the people within a certain bracket, economically or socially.

HUTCHINSON: That does not obtain in the Lay Committee.

NELSON: My analysis would indicate that it is largely true, because the people who have been sought out in this group are basically of this type, and I think as you go over the list and analyze them one by one you will find that this is true. Here is my problem as a Baptist. This is a group of people upon whom the stamp of success has been laid. Is it right within the Christian church to give preference to any group upon which there is written the label of success as over against any other, because here the label of success will have to be applied upon the basis of somebody's evaluation of what constitutes success. I can't personally get myself to that point, this is a point of principle upon which I operate in my own group. I can't get myself to a place where I feel that in the spirit and teachings of Jesus the group that has been labelled as successful by standards prevailing in any generation should be in a position to say more in an organization comparatively than any others who also bear the name of Christ and have been chosen in any way by their constituencies to represent them.

Let me put it this way. For example, I go back a great deal in my reading to the Quakers, although I am a Baptist. I came back again the other day to a statement by one of my Quaker friends: "A genius may become a Christian, but he

becomes a Christian not as a genius but he becomes a Christian on the same basis as any other man of any intellectual capacity becomes a Christian." In this whole matter of the Christian church in human history that whole thing is a tremendous problem. Are we going to give any group of men who bear the stamp of success, whatever the stamp, but of success, a kind of position of privilege, and that is what it would amount to under this kind of a set-up that is suggested here. It would seem to me that if, as I believe, these men and women are motivated by the highest and finest aims of desire to use their abilities, that being the case ought there not to be some way whereby in the combined creative thinking of everybody in the Council these people can be fitted into a place where they have every opportunity to use their capabilities, rather than to be segregated in a group labelled "successful" as over against any other group. That in my mind is one of the greatest problems that we face in this whole thing. I do not see how in the long run we can obtain an integration unless these folks are in the group of UCM or UCW, however, if as you say, this group includes all classes of people and regardless of economic position or any of the rest of the thing, then will you not have a duplication of lay people here as over against other lay people. It must inevitably follow that you have a duplication.

It seems to me we want to pull together, nobody has any desire to eliminate anybody from the processes and groups of the National Council. We have to honestly face that fact, as we have tried to face it in my own denomination. Can there be a kind of success hierarchy to which we have to give special consideration, whose word is to be particularly followed? There is the problem that to me is a very deep spiritual problem in this thing. I want to put it on exactly that basis, it is a very deep spiritual problem.

TULANE: UCM had to choose Mr. Parsons. They believed he had done the most outstanding job in the whole council of churches. He had to be a success to be picked. Christ intends us to pick people who are going to work and will be an asset to the Council.

WIG: Define what you mean by success. Some people in the group have means, many have not. If you mean by suc-

cess men who have shown their leadership, then I think what you say is correct, and their opinion is from experience in various walks of life. If you are trying to get men who will give guidance you have to look for men with experience. There are academic people, teachers, lawyers, doctors, many on this committee, who do not have large means.

HUTCHINSON: I make these remarks on what Dr. Nelson has said.

Insofar as you raise questions, I would like to point out that as a practical matter time is running out and you can discuss it philosophically, academically, as long as you want, but you have a practical problem about which I am apprehensive, whether you can continue the Lay Committee at all if you want it. There is a very real problem there.

NELSON: While you say you are making no threats, did not the statement sound like a threat?

HUTCHINSON: I am reporting to you what I believe to be the conviction. You can test it. I may be wrong, before God and you people here I am not threatening you here. I am not approaching you in any threatening attitude. I am honestly reporting what has happened. You can make your own judgment as to its significances, you can take your own action as to what you want to do about it.

The mechanics of accomplishing these things I do not know about, as far as I am concerned and can influence the course of events I hope it will be perfectly fair and equitable, and I seek no special advantage, for any domination of any class, economically, socially, politically, in my participation here.

You talk about success. I do not know what you mean by success. I know some very rich people whom I consider very unsuccessful from my own standpoint as to what constitutes a well balanced and proper life. Avowedly the Lay Committee has been chosen from people of leadership, and if you want to accomplish things in this world and have an outreaching influence in the community, I think you have to turn to people who have demonstrated capacities for leadership. As far as I am concerned, I am here because I was invited to come here. Why I was invited I do not know and I do not care, but I was interested in what it was represented

that the National Council was trying to do. It has nothing whatever to do with my political beliefs, my economic status, my cultural level, or any of those things. To me it was a practical expression of my religious convictions to come into the Lay Committee. It is not the whole scope of my religious life. I have other religious activities and interests. I was invited in here. I have worked with such ability as I have and as faithfully as I could to accomplish the purpose of what I understand the National Council to be. I may be in a fair way of being invited out. That's all right with me. I can tell you and you can put it in the record that I am deeply troubled by the problems with which we are dealing here. I do not know what I should do. I do not know any greater service to my selfish interests that you gentlemen could perform for me around here than to drop me from your nomination, if I am on your list, as I am told I am, and solve that for me. I have a problem as far as you have mentioned frustrations. This is not a threat. They are real problems to me. You gentlemen in your wisdom may solve them as you like and I will be very grateful.

NELSON: We are not asking that any leadership ability that has come to the Council should not be available to the Council. We are not saying it is not wanted. What we say is: Isn't it better if that leadership were within the Council itself rather than in a segregated group which has kept by itself as a kind of a special group?

HUTCHINSON: I am reporting this to you. It was the opinion of the Executive Committee that this diffused participation in the National Council affairs was unsatisfactory and would be unsatisfactory. That does not preclude the participation of members on the Lay Committee on other committees. As a matter of fact, they are widely interested in other committees, are serving on other committees, and will be happy to continue to do so; regardless of how widely we are diffused throughout the existing structure of the National Council I am constrained by the facts to report to you that in the opinion of the Executive Committee; and this will be reported back to the whole committee, without the feeling of having a place where we can exchange feelings with one another; that it was not going to be possible to hold this Lay Committee together and/or the interests of many lay-

men in it who were brought in under the representations made at the time the Lay Committee was formed. I can be wrong. You gentlemen, when you come to consider this among yourselves, may very well say, all of these people that we have become acquainted with through lay activity, we can put them on the Finance Committee, etc. to carry on the work of the National Council as indicated by some of your members; take this Lay Committee and put it into the ash can. I don't challenge your judgment. I am not here to debate that. I am here to report to you a situation that prevails as I see it about which you can do anything you wish.

NELSON: You have put us in a difficult spot. We are here to discuss it, but we can't discuss it. You say we must answer not by words, but by action; that the answer will be known after Boston if we do these things. Does this mean this is the last chance we have to talk with members of this Lay Committee about it? Is it silence until after Boston?

HUTCHINSON: There is nothing more I can say about it. When we close this record, which I hope will be soon, I will open my heart to you. I am trying to keep this record in the confines of reporting to you what has happened. People who expressed it in a meeting, with a unanimous vote and delegated me to come here and tell you. What you do or do not do will be faithfully recorded. What they will do about it, I do not know. It is unpredictable. Perhaps your judgment is better than mine. Bishop Martin, will you make the closing remarks for this record?

MARTIN: Perhaps Dr. Barnes might make some comments here.

BARNES: One point that should be on the record, is the problem of lay participation presented in relation to lay participation in the various units of the Council, as well as the General Departments of United Church Men, United Church Women, and the Lay Committee. The various patterns of lay participation all have to be taken into consideration.

MARTIN: If that is to be the final statement, certainly I want to underscore the expression of gratitude which my predecessor in this office, Bishop Sherrill, expressed earlier. Thanks to you personally for coming as the Chairman of this

subcommittee, and for the spirit in which our discussion has been held under your direction.

There is one point that troubles me. Two or three times you have mentioned "what we do about it." I presume that you mean to refer to those of us who are not here as members of the subcommittee. I really am at a loss to know what it is expected that we might do. As President of the Council, I am chairman of the General Board. The General Board will have a meeting in Boston on Saturday preceding the opening session of the General Assembly. I feel confident that there is no item on the agenda at this time that is calculated to bring this matter before the General Board. Am I correct in that?

BARNES: There is no reference to any item. The Policy and Strategy Committee has not met since the last meeting of the General Board.

MARTIN: I am sure that each one of us is extremely desirous of keeping every door of discussion, negotiation, consultation open that will lead to the securing of our larger objective. I do not know personally very many members of the Lay Committee, but on the basis of those whom I have had the pleasure of knowing, I think they are men and women who love the church, who are interested in advancing the causes that are part of the coming of Christ's kingdom. When we come to a matter of disagreements as to how those objectives may best be achieved, from the standpoint of the organization with which we are working, the National Council of Churches, we seem to be at considerable variance of opinion. More than once this morning during the discussion, it has been quite clear to me that with the present personnel in the Lay Committee there are certain things that can be relied upon, for example in the choosing of its own members. I am quite confident, even though I share something of Dr. Nelson's disquietude as to the general field from which they have been recruited, I think that at the present time you have personnel there that would make on the whole good choices, and I am pleased to know they do require denominational endorsement to the point of making sure they are actually members of the church. The National Council is still a very young organization, but we should try to work toward a structural organization which will eliminate as nearly as possible in

terms of Constitution and Bylaws the possibility that any section of the organization might, with a change of personnel in the future, go off on a tangent from the main body of the Council.

So I come back to the point where I started: I think it is basically a matter of whether or not it is sound structure to have an autonomous group made up of a segment of the church, in this case the laity; and I repeat that I would feel exactly the same way if it were proposed to have a body made up entirely of clergy with the same basic objectives. I am convinced that we can secure the things that are basically in the minds of the Lay Committee through a structure that is sounder and one that will carry less possibility of divisiveness as we move forward to the years ahead.

HUTCHINSON: There are some situations that we face in life that turn out to be impossible. Some problems are impossible of solution. This may be one of these. I hope not.

At Mr. Hutchinson's request, Bishop Martin closed the meeting with a benediction.

APPENDIX: SECTION 30

J. HOWARD PEW
1608 Walnut Street
Philadelphia 3

January 14, 1955

To the Members of the General Board
of the National Council of Churches:

I am taking the liberty of forwarding to you as a member of the General Board, for your information, copies of the following letters and papers which are being mailed today to all members of the National Lay Committee:

1. Chairman's report. (Pages 256-260.)
2. Dr. Ross's letter which interprets the General Assembly's action in Boston with respect to the National Lay Committee. (Pages 261-265.)
3. The stenographic report of the "Meeting of the National Council officers with Subcommittee of the National Lay Committee." (Pages 208-254.)
4. An additional copy of the Lay Committee's "Affirmation" which was presented to the September 14-15, 1954 General Board meeting. (Pages 186-188.)
5. The pamphlet: "Christian Principles and Assumptions for Economic Life." (Pages 194-202.)

I shall personally appreciate it if you will find time to review these enclosures.

Sincerely,

(sgd.) J. HOWARD PEW, Chairman,
National Lay Committee

JHP:B
Enc.

APPENDIX: SECTION 30A

NATIONAL LAY COMMITTEE

**Standing Committee of the General Board of the
National Council of the Churches of Christ in the U. S. A.**

January 14, 1955

Letter mailed January 14, 1955 to all members
of the National Lay Committee:

As a member of the National Lay Committee, you will recall that you were requested to approve or disapprove our Committee's "Affirmation" (copy enclosed), prior to its presentation to the General Board of the National Council of the Churches of Christ in the U. S. A. September 14-15, 1954.

One hundred and fifteen of our members signified approval of this document; fifteen disapproved; the remaining thirty-eight for various reasons did not vote.

This letter is an endeavor on my part to give you an objective report of some of the more significant aspects of the situation as I see it, and on certain developments pertaining to it as they appear to me.

This Lay Affirmation emphasizes our continuing dedication to the cause of Christian unity and our willingness to serve the National Council. To aid us in implementing these great objectives, it further states:

"However, our Committee believes that the National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the National Council has a mandate to engage in such activities."

Your chairman presented this Affirmation to the National Council's Committee on Policy and Strategy September 13, 1954, the day preceding the General Board meeting. Bishop Henry Knox Sherrill, chairman of that Committee in turn presented the document to the General Board, September 14, 1954. The General Board

"VOTED to receive the Affirmation of the National Lay Committee and express its gratitude to this Committee for the great interest it has shown in the life and work of the National Council of Churches and to assure the Committee that any communications received from them will always be given the most thoughtful consideration."

—General Board Minutes, Sept. 14-15, '54

On September 15, 1954, the second day of the General Board meeting, the controversial but now amended statement, "Christian Principles and Assumptions for Economic Life" was presented for the Board's action. At this point, Mr. B. E. Hutchinson entered into the further discussion of the National Lay Committee's Affirmation and pointed out wherein the statement "Christian Principles" was antithetical to the majority view of the members of the National Lay Committee. Mr. Hutchinson also expressed the hope that still further study would be given to the statement, "Christian Principles," and moved that both documents be published under a single cover by the National Council, with whatever editorial comment the President and/or the General Secretary of the National Council might deem appropriate. This motion was defeated, in effect depriving the Lay Committee of recognition of its views even as a minority dissent.

The General Board then

"VOTED to approve the amended statement on Christian Principles and Assumptions for Economic Life as follows: 77 for; 4 again; 1 abstention."

—Minutes, Sept. 15, '54

This General Board Action concluded more than two years of interchanges between the National Lay Committee, the Council's Department of the Church and Economic Life and the General Board, during which time the statement had been changed materially. It is notable that the statement's importance was dramatized by the fact that it was the subject of a front-page story the following morning in the *New York Times*, September 16, 1954.

* * * *

We are enclosing a final copy of this statement, "Christian Principles and Assumptions for Economic Life" as amended and released by the General Board. While this version is vastly improved over the document as originally presented, it still, in the opinion of your chairman, constitutes a dubious endeavor on the part of ecclesiastical authorities, with a doubtful mandate from God or man to make corporate pronouncements on highly controversial secular questions about which dedicated Christians, clerical and lay, can and do hold highly diverse views.

Two additional motions of interest to the National Lay Committee were discussed by the General Board:

"The General Board, having received the Affirmation of the Lay Committee, requests the National Lay Committee to appoint a committee of not more than five persons to confer with a similar committee to be appointed by the President from the General Board to discuss the substance of the paper." (This motion was lost.)

"VOTED that the matter be referred to the Committee on Policy and Strategy in the spirit of recognition that there have been steps toward understanding and with the hope that this may lead to further understanding."

—Minutes, Sept. 14-15, '54

Your chairman called a meeting of the National Lay Committee's executive committee October 19, 1954, to hear Mr. Hutchinson's report of the reception of the Affirmation in the General Board, September 14-15, 1954, and also to discuss the future of the National Lay Committee. As a result, a committee of four was appointed under the chairmanship of Mr. Hutchinson to meet a special sub-committee of the General Board. This group met the following October 29th:

<i>For the General Board</i>	<i>For the National Lay Committee</i>
Bishop William C. Martin	Mr. B. E. Hutchinson
Bishop Henry Knox Sherrill	Dr. Victor J. Tulane
Dr. Franklin Clark Fry	Mrs. Olive Ann Beech
Dr. Eugene Carson Blake	Mr. R. J. Wig
Dr. Reuben Nelson	
Dr. Roy G. Ross	
Dr. Roswell P. Barnes	

Four Points for discussion had been forwarded from the executive committee of the National Lay Committee:

1. That the life of the National Lay Committee be extended indefinitely.
2. That we nominate our own membership and elect our own officers.
3. That we nominate our own representatives on the General Board.
4. That our "Affirmation" be printed and distributed through the National Council's usual channels.

The theme of this meeting can be expressed in Mr. Hutchinson's question to the sub-committee of the General Board: "Do you want to *save* the National Lay Committee?" (The stenographic report of this meeting is enclosed.)

When the National Council's General Assembly met in Boston, November 26-December 3, 1954, Bishop G. Bromley Oxnam requested the Assembly to receive his Committee's Report (Committee on Study and Adjustment) which terminated the National Lay Committee as of June 30, 1955. This was a routine "for information only" presentation of an already conclusive General Board Action, March 16, 1954. The General Assembly VOTED to receive Bishop Oxnam's Report. When your chairman requested an interpretation of this Action in Boston, the enclosed letter arrived from Dr. Roy G. Ross, General Secretary of the National Council which states, in effect, that Boston did not change the General Board's Action of March 17, 1954.

At this point, it is of interest to note that, without any consultation with or notice to me, thirteen members of the Lay Committee were not nominated for reappointment, among them some of our most active and valuable members. I am exploring this incident further, but it may be in itself the practical answer to the second of the *Four Points* raised with the General Board and cited above respecting the future of the Lay Committee.

You will note in Dr. Ross's letter that the *Four Points* submitted in behalf of the National Lay Committee to the General Board's special sub-committee are scheduled for discussion at the meeting of the Council's Committee on Policy and Strategy, January 10, 1955. The findings of the Committee on Policy and Strategy will be submitted to the General Board, March 2, 1955.

When the Minutes of the coming March meeting of the General Board, disclosing officially that attitude toward this situation which the General Board may then adopt, become available, it is my general purpose to call a meeting of the National Lay Committee to consider the situation that then obtains. I hope meanwhile that you find time to acquaint yourself with the facts as herein reported and documented.

No one has understood better than I have the patience and perseverance which you, as a member of the National Lay Committee have shown in this cause of Christian unity. For this, I am personally most grateful.

Sincerely,

(sgd.) J. HOWARD PEW, Chairman
National Lay Committee

Enclosures:

1. The National Lay Committee's "*Affirmation*." (See pages 186-188 for full text.)
2. Stenographic Report: "Meeting of the National Council Officers with Subcommittee of the National Lay Committee." (See pages 208-254 for full text.)
3. Dr. Ross's Letter and Enclosures, December 8, 1954. (See pages 261-265 for full text.)
4. Pamphlet: "Christian Principles and Assumptions for Economic Life." (See pages 194-202 for full text.)

APPENDIX: SECTION 30D

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

297 Fourth Avenue

New York 10, N. Y.

December 8, 1954

Mr. J. Howard Pew
1608 Walnut Street
Philadelphia 3, Penna.

My dear Mr. Pew:

I write in answer to the questions which you raised with me by long distance telephone last evening.

As I understand the situation with respect to the Lay Committee, it is as follows:

The General Board, under date of March 17, 1954 took an action, copy of which is attached. This action, as you will note, called for the termination of the National Lay Committee as a committee of the General Board on June 30, 1955, on the assumption that its members will have been encouraged to become active in the various units of the Council.

As you know, representatives of the Executive Committee of the Lay Committee conveyed to the President for the last biennium, Bishop William C. Martin, and other persons whom he gathered together in an ad hoc conference on October 29, a statement of their convictions regarding the desirability of a permanent National Lay Committee, and their suggestions as to what steps should be taken if the Council wished to have such a permanent committee. It was agreed that the viewpoints of these representatives of the Executive Committee of the Lay Committee would be brought to the attention of the Committee on Policy and Strategy at the earliest feasible date. In answer to an inquiry from this office, it was the decision of Bishop Martin, and Bishop Sherrill, Chairman and Vice-Chairman respectively of the Committee on Policy and Strategy, that such a meeting should not be called until after the Boston General Assembly, since they wanted the fullest possible attendance, and it would be difficult to secure such full attendance in a meeting called on

short notice. This decision was reached after the General Secretaries had expressed their tentative judgment to Mr. B. E. Hutchinson, who had been the chief spokesman of the Executive Committee of the Lay Committee in the conference on October 29.

At the General Assembly in Boston, a report was brought by the General Board regarding its actions which had been taken under the ad interim authority which is granted to that body by the Constitution. The report was brought in five sections, and the Chairman of the Committee on Study and Adjustment was asked to present to the Assembly, on behalf of the General Board, those actions which had been taken by the General Board upon recommendation of the Committee on Study and Adjustment. Among those actions was the one which was taken on March 17 with respect to the National Lay Committee. The Chairman of the Committee on Study and Adjustment explained to the Assembly the reasons which had led the General Board to reach the conclusions which it reported. The actions of the General Board were reported to the General Assembly for information purposes only.

Since the General Board operates with full ad interim powers between sessions of the General Assembly, and since the report was not brought for approval or disapproval by the General Assembly, a motion was made and passed by the General Assembly to receive the report. The status of the Lay Committee is accordingly not changed by the action of the General Assembly.

In the absence from the country of our President, Dr. Blake, who is now on a mission to our G.I.'s in the Far East, I have conferred with our past president, Bishop Martin, and the Vice-Chairman of the Committee on Policy and Strategy, Dr. Franklin C. Fry. Arrangements will be made within the coming two days for a meeting of that committee at the earliest possible date in January, at which a report will be brought from the Conference which was held on October 29. Any report of the Committee on Policy and Strategy would go to the next meeting of the General Board, which will be held on March 2 and 3, 1955.

I am not in a position to forecast the content of any report which the Committee on Policy and Strategy might bring to the General Board thereon. I can only say that the new General Board is competent to act on any report from the Committee on Policy and Strategy with the same freedom that the old Board has exercised.

You and members of the National Lay Committee should know that the Committee on Policy and Strategy appointed a subcommittee on General Board Procedure, which has drafted a report covering numerous matters of procedure on which there have been differences of judgment during the past biennium. While this report is not related directly to the National Lay Committee, it will deal with matters of interest to its members.

I hope that this provides the information which you wished. If not, please advise me.

May I take this occasion for expressing to you and the members of the Lay Committee my deep appreciation for the many things which the Committee has done during the first four years of the Council's life, to strengthen lay participation and lay support.

With warm personal regards,

Sincerely yours,

(sgd) ROY G. ROSS,

General Secretary

Enclosure

EXHIBIT B

For Presentation to the General Board, March 17, 1954

PARTICIPATION OF LAYMEN AND LAYWOMEN IN THE OPERATIONS OF THE NATIONAL COUNCIL

Based upon a study made by its Sub-committee on Internal Council Structures, the Committee on Study and Adjustment brings the following recommendations to the General Board for approval:

RECOMMENDED

1. That, in order to encourage attendance at meetings of the General Board of local pastors, laymen, laywomen and youth, the Committee on Policy and Strategy consider the advisability of establishing a travel expense fund for the use of members of the General Board in attending meetings of the Board.

2. That, inasmuch as a proper balance of representation in the membership of the General Board is vital to the functioning of the National Council; and since the representation on the General Board of laymen and laywomen, not employed by church boards, and of local pastors and young people is at present inadequate, and since it was the intent that the provisions for fractional voting should correct this imbalance, provision be made by constitutional amendment, change of by-laws or otherwise, to the effect that fractional voting shall be permissible only for the purpose of correcting imbalance.

3. That the principle of assignment of each member of the General Assembly to a Divisional Assembly be extended to include other members of the General Board who are not members of the General Assembly and of alternates and fractional voters. (Article X, Section 4 of the Constitution).

4. That, in view of the fact that the report of the Committee on appraisal of Programs and Budget called upon "the General Assembly, the General Board, and the general officers of the Council to move with such determination and effectiveness that by June 30, 1954, there will be no need for a Lay Committee (as such) because its members will be actively working throughout the Council from top to bottom on a variety of policy, managerial and program committees and boards where their experience and ability can be utilized to the fullest degree" and since this goal has not been completely achieved the National Lay Committee be continued to June 30, 1955. It is understood that the functions of the National Lay Committee will continue to be those set forth in the report of the Committee on Appraisal of Programs and Budget:

“... strengthen the Council

- (a) through discovery and enlistment of people of ability and consecration in all walks of life, who thus far have not been drawn into Council service.
- (b) through active promotion in all sections of the country of the recently initiated program of special interpretation and
- (c) through continued assistance in securing new supporters for the Council's program and budget.”

5. That, in view of the expressed interest of the members of the National Lay Committee in the evangelistic, missionary, education and service aspects of the Council's work and the fact that the members of the Committee appear to be less adequately related to these fields of operation, the administrative officers of the Council be requested, in consultation with the officers of the committees of the Divisions and Departments concerned, to expedite the inclusion of members of the National Lay Committee in the assemblies, boards and committees of these Divisions and Departments as well as in other organizational units of the Council prior to June 30, 1955. This is not to be interpreted as lessening our concern to integrate these persons into the General Departments of United Church Men and United Church Women and to utilize them in general committees and in the Division of Christian Life and Work.

6. That the President of the National Council be asked to call a conference of leaders of the National Lay Committee with officers and staff and other leaders of the Council; the conference to last long enough for leisurely discussion of the real differences that appear to be among us as to the best way to include and utilize the energies, interests and abilities of the National Lay Committee and of other able lay people who are not active in the regular organization of the churches or of the Council.

* * * *

APPENDIX: SECTION 31

**NATIONAL COUNCIL OF THE CHURCHES OF CHRIST
IN THE UNITED STATES OF AMERICA
297 Fourth Avenue New York 10, N. Y.**

January 19, 1955

Mr. J. Howard Pew
1608 Walnut Street
Philadelphia 3, Pennsylvania

My dear Mr. Pew:

I write to transmit to you actions which were taken by the Committee on Policy and Strategy of the National Council of Churches on January 10, 1955 which will be of special interest to you as Chairman of the National Lay Committee.

At this meeting we had docketed for consideration a report from the informal conference which Mr. Hutchinson and three other members of the Executive Committee of the National Lay Committee held with Bishop William C. Martin and four other members of the Committee on Policy and Strategy on October 29, 1954. In connection with this item, the committee also took up for consideration the Affirmation of the National Lay Committee which had been referred to it by the General Board in its meeting on September 14. (A transcript of the minutes of the October 29 conference had been circulated in advance to members of the Committee on Policy and Strategy so that it had a complete record of the exchange of viewpoints which had taken place in that meeting.) The committee also had before it copies of the Affirmation of the National Lay Committee.

First, may I report an action which was taken with respect to the Affirmation of the National Lay Committee. Discussion revealed that members of the Committee on Policy and Strategy felt that a very useful purpose could be served by a discussion of the substance of the Affirmation in order that, after conference, it might be so modified as to retain the approval of members of the National Lay Committee and at the same time be acceptable to the General Board for publi-

cation and distribution. The committee accordingly took the following action:

VOTED that our President, in consultation with the General Secretary, communicate with the Chairman of the National Lay Committee, stating that the Committee on Policy and Strategy will be pleased to appoint a small, special committee to confer with a like special committee of the National Lay Committee, if such conference is desired by the National Lay Committee, regarding the substance of the "Affirmation of the National Lay Committee" and regarding possible procedures whereby this "Affirmation" might be published and distributed; that it be understood that if this "Affirmation" is brought to the General Board for appropriate action, it will be presented under one of the categories set forth in the Report of the Committee on General Board Procedures and will follow the line of procedure adopted for that type of report.

Consideration was given to the suggestion of Mr. Hutchinson and his conferees in the October 29th conference that the Committee be continued beyond the termination date of June 30, 1955. It was the judgment, however, of the Committee on Policy and Strategy that there were no new factors in the report from this conference which would justify a recommendation for change in the General Board action. There was concurrence in the judgment that the most effective participation of laity could be achieved through the general departments of men's and women's work and through the participation of laity with clergy in the activities of the General Board and its committees and in the supervisory bodies of the various units of the Council. The committee accordingly took the following action:

VOTED that the President be requested to report to Mr. Hutchinson that in the judgment of this Committee on Policy and Strategy the conversations between members of this committee and representatives of the National Lay Committee under date of October 29, 1954, developed no new factors with respect to the termination of the National Lay Committee on June 30, 1955 as voted by the General Board on March 17, 1954; and that since

this action had been based on careful study and recommendation by the Committee on Study and Adjustment, we do not believe it appropriate for this Committee on Policy and Strategy to give further consideration to this question.

* * *

In taking the above action the members of the Committee on Policy and Strategy were deeply concerned that the members of the National Lay Committee should understand that there was real appreciation for the interest that the members of the National Lay Committee had shown in the life and work of the National Council of Churches and that there was a sincere desire for their continued service. The Committee on Policy and Strategy instructed the officers and staff of the Council to take steps to assure members of the National Lay Committee of this desire and to discover where members of the committee, who are not already engaged in such activities might be willing to serve.

I am transmitting a copy of these actions to Mr. B. E. Hutchinson. Inasmuch as the question of publication of the Lay Affirmation was one of the questions raised in the conference on October 29, I assume that you will wish to confer with Mr. Hutchinson and any other persons whom you desire and that you will then let us know whether you wish such a conference as has been proposed. If so, I shall be glad to appoint a small committee for this purpose and assume you will do likewise.

Sincerely yours,

(sgd.) EUGENE CARSON BLAKE, President

APPENDIX: SECTION 32

January 27, 1955

Dr. Eugene Carson Blake, President
National Council of the Churches of Christ
in the United States of America
297 Fourth Avenue
New York 10, N. Y.

My dear Dr. Blake:

This is to acknowledge your letter of January 19th in which you report the action taken by the Policy and Strategy Committee dealing with the suggestions of the Sub-Committee of the Lay Committee. The action of the Policy and Strategy Committee is a source of very real regret to me, as it also will be to a great majority of the other members of the **Lay Committee**.

Presumably the Board meeting in Chicago on March 2 and 3 will have no occasion to reconsider their action of March 17, 1954, providing for the termination of the Lay Committee on June 30, 1955, the Committee on Policy and Strategy having decided at their January 10, 1955 meeting that they did "not believe it appropriate to give further consideration to this question." I have not heard of any intention on the part of any one else to raise the question, nor do I propose to do so myself. All Board members are in possession of the facts regarding this situation, as I caused to be sent them copies of my documented report to the Lay Committee dated January 14, 1955. This absence of any initiative on the part of any one to sponsor the continuance of the Lay Committee apparently places upon me, as Chairman, the responsibility to report these facts to the members of the Committee.

In connection with the Affirmation Statement, it would be helpful to me if I could convey to the Lay Committee the thinking of the Policy and Strategy Committee which led to the proposal to have it considered jointly by the Sub-committees.

It is with a feeling of real sorrow that I contemplate our joint failure to develop a structure within which dedicated lay people might serve the National Council of Churches.

Sincerely yours,
(sgd.) J. HOWARD PEW

APPENDIX: SECTION 33

NATIONAL LAY COMMITTEE

**Standing Committee of the General Board of the
National Council of the Churches of Christ in the U. S. A.**

*(Letter from Mr. J. Howard Pew to all members of the
General Board of the National Council of Churches)*

February 4, 1955

On January 14, 1955, I took the liberty of forwarding to you as a member of the General Board, for your information, copies of certain letters and documents which had been mailed to all members of the National Lay Committee.

Occasion now arises for my bringing some further information to the attention of the Lay Committee, and for your information you will find enclosed:

- (1) Chairman's supplemental report to Lay Committee of February 4, 1955. (Pages 270-271.)
- (2) A copy of a letter Dr. Blake, President of the National Council of Churches, wrote me under date of January 19, 1955. (Pages 266-268.)
- (3) A copy of my reply to Dr. Blake's letter, dated January 27, 1955. (Page 269.)
- (4) A copy of a letter Dr. Blake wrote Mr. B. E. Hutchinson under date of January 19, 1955. (Pages 272-274.)
- (5) A copy of Mr. Hutchinson's reply to Dr. Blake's letter. (Pages 275-277.)

I shall personally appreciate it if you could find time to review and inform yourself on these matters.

Sincerely,
(sgd.) J. HOWARD PEW

APPENDIX: SECTION 33A

NATIONAL LAY COMMITTEE

**Standing Committee of the General Board of the
National Council of the Churches of Christ in the U. S. A.**

February 4, 1955

(Letter sent to all members of the National Lay Committee)

As a member of the Lay Committee there was sent to you under date of January 14th a report by me, together with some relevant documents, having to do with the affairs of the National Council of Churches. Since then there have been further significant developments in this field of activity about which you may wish to keep yourself informed.

Your attention is invited to:

- (1) A copy of a letter Dr. Blake, President of the National Council of Churches, wrote me under date of January 19, 1955. (Pages 266-268.)
- (2) A copy of my reply to Dr. Blake's letter, dated January 27, 1955. (Page 269.)
- (3) A copy of a letter Dr. Blake wrote Mr. B. E. Hutchinson under date of January 19, 1955. (Pages 272-274.)
- (4) A copy of Mr. Hutchinson's reply to Dr. Blake's letter. (Pages 275-277.)

The foregoing is supplemental to the material which accompanied my letter of January 14th, and the net of it all is that it now appears the National Council of Churches proposes to dissolve the National Lay Committee as a committee of the General Board on June 30, 1955.

If you hold any views respecting this proposed procedure, please note that the next meeting of the General Board of the National Council of Churches is scheduled to be held in Chicago on March 2 and 3; that under the present parliamentary situation as I understand it this proposed dissolution of the Lay Committee on June 30th will not even be brought before the General Board for reconsideration; and that this is the last opportunity for this matter to be brought before the General Board for reconsideration should anyone be interested in so doing, which so far as I know no one is.

As your Chairman during the past four years it has been my constant endeavor to facilitate the activities of the Lay Committee along those lines in which the Committee displayed an interest. Such is still my objective, and it will be greatly facilitated if you will be good enough to fill out and return to me the enclosed questionnaire.

Sincerely,

(sgd.) J. HOWARD PEW

APPENDIX: SECTION 33D

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

297 Fourth Avenue

New York 10, N. Y.

January 19, 1955

Mr. B. E. Hutchinson
Room 1580
First National Bank Building
Detroit 26, Michigan

My dear Mr. Hutchinson:

I write to tell you that attention was given by the Committee on Policy and Strategy at a meeting on January 10, 1955, to a report from the informal conference which you and three other members of the Executive Committee of the National Lay Committee held with Bishop William C. Martin and four other members of the Committee on Policy and Strategy of the Council on October 29, 1954. As a basis for considering this report a transcript of the minutes of the meeting was circulated in advance to members of the committee so that they could have a complete record of the exchange of viewpoints which took place in that meeting. The committee also had before it copies of the Affirmation of the National Lay Committee which had been referred to it by the General Board under date of September 14, 1954.

The Committee on Policy and Strategy took an action with respect to the Affirmation of the National Lay Committee which I think will be of interest to you. This Affirmation, as you know, was referred to the Committee on Policy and Strategy without instructions by the General Board. Some members of the Committee on Policy and Strategy felt that a very useful purpose could be served by a discussion of the substance of the Affirmation in order that after conference, it might be so modified as to retain the approval of members of the National Lay Committee and at the same time be acceptable to the General Board for publication and distribution. The committee accordingly took the following action:

VOTED that our President, in consultation with the General Secretary, communicate with the Chairman of the National Lay Committee, stating that the Committee on Policy and Strategy will be pleased to appoint a small, special committee to confer with a like special committee of the National Lay Committee, if such conference is desired by the National Lay Committee, regarding the substance of the "Affirmation of the National Lay Committee" and regarding possible procedures whereby this "Affirmation" might be published and distributed; that it be understood that if this "Affirmation" is brought to the General Board for appropriate action, it will be presented under one of the categories set forth in the report of the Committee on General Board Procedures and will follow the line of procedure adopted for that type of report.

Also, after careful consideration of the report from the October 29 conference, the Committee on Policy and Strategy decided that it should not take initiative in reopening with the General Board the question of discontinuance of the National Lay Committee on June 30, 1955, as voted by that board under date of March 17, 1954. It was the judgment of the Committee on Policy and Strategy that no new factors had developed in the conference on October 29 which had not previously been considered and which would, therefore, justify a recommendation for change in the General Board action. The Committee on Policy and Strategy, therefore, took the following action:

VOTED that the President be requested to report to Mr. Hutchinson that in the judgment of this Committee on Policy and Strategy the conversations between members of this committee and representatives of the National Lay Committee under date of October 29, 1954, developed no new factors with respect to the termination of the National Lay Committee on June 30, 1955 as voted by the General Board on March 17, 1954; and that since this action had been based on careful study and recommendation by the Committee on Study and Adjustment, we do not believe it appropriate for this Committee on Policy and Strategy to give further consideration to this question.

There was an earnest hope on the part of the members of the Committee on Policy and Strategy that the members of the National Lay Committee should not interpret this action as indicating a lack of appreciation for the interest that the members of the committee had taken in the life and work of the National Council and there was a unanimous desire that the Council should have the continued service of these members in the various activities of units of the Council, including the General Department of United Church Men and the General Department of United Church Women, as well as the committees of the General Board, in the years ahead. The Committee on Policy and Strategy accordingly instructed the officers and staff of the Council to take steps to assure members of the committee of this desire and to discover where those members who are not already engaged in such activities, might be willing to serve. This is a matter concerning which I would like to confer with you at the earliest opportunity.

I have written to Mr. Pew according to the attached carbon giving him information regarding these actions. I assume that you two will wish to confer together and that Mr. Pew will advise us whether such conversations are desirable from the standpoint of the National Lay Committee. If so, I shall be glad to appoint such a committee for the purpose set forth in the above action.

May I add a personal note to let you know that our thoughts have been with you during the time of Mrs. Hutchinson's illness and that we are gratified to know that her operation was a successful one.

Cordially yours,

EUGENE CARSON BLAKE, President

APPENDIX: SECTION 33E

B. E. HUTCHINSON

1580 National Bank Building, Detroit 26

Rev. Eugene Carson Blake, President January 26, 1955
National Council of Churches of Christ in the U. S. A.
New York 10, New York

My dear Dr. Blake:

To respond first to the last paragraph of your letter of January 19, I am so happy to be able to tell you that my wife has now returned from the hospital, and the doctors tell me that when she has recovered from the immediate shock of a rather severe operation she recently underwent there is every prospect she will be in better health than she has been for many years. For this I am inexpressibly grateful, and I deeply appreciate your own thoughtful concern.

So far as the principal context of your letter is concerned, I would be something less than candid if I were to tell you that I was surprised, but I can tell you in all sincerity that I am disappointed. The action of the Committee on Policy and Strategy you report tends to confirm the attitude of official intransigency on the part of National Council leadership to which such widespread exception is taken by so many good people, both ministerial and lay, and is so at variance with my own personal experience of Christian fellowship with some of the council leaders individually as to leave me more than a little bewildered and confused.

The suggestions advanced at the October 29 meeting were a basis upon which some people thought the Lay Committee might be revived and continued. The response is that "the Committee on Policy and Strategy decided that it should not take the initiative in reopening with the General Board the question of the discontinuance of the National Lay Committee on June 30, 1955, as voted by the Board under date of March 17, 1954."

This could, and well may be the end of the road for the Lay Committee of the National Council of Churches. That is a question with which I am not competent to deal, nor is it my responsibility.

What the Chairman's reaction may be I can only surmise, but my fear is that he may be inclined to abandon the whole project, which I think would be a pity. If he asks my advice I shall suggest that after reporting to them the developments to date, he canvass the whole Lay Committee membership to ascertain whether or not they are disposed to meet again for further discussion and consideration of the situation, and that he then be governed accordingly.

So far as the Lay Affirmation is concerned, it is what it is: an affirmation of the convictions of a group of dedicated Christian laity who had been carefully selected under prevailing National Council procedures. The Lay Committee did not seek endorsement of their views as an official "pronouncement" of the National Council. In fact the whole spirit of their affirmation is antipathetic to the intrusion of National Council *corporate* action into the field of immediate secular controversy.

Under the circumstances it seems to me most inappropriate any unilateral action on the part of National Council authorities contemplating the editing or revision of the Lay Committee Affirmation be undertaken, and personally I definitely choose to take no part in any such proceedings.

With the proposed discontinuance of the Lay Committee on June 30th, the Affirmation will lose its official sponsorship within the framework of the National Council's organizational structure, but it will continue to stand before God and man as an expression of the aspiration of those who wish to see His Church a medium for worship, evangelism, and Christian fellowship, and not an arena for social, political and economic controversy.

This letter, perhaps, might well end here, but I am reluctant to conclude without giving some expression to the warm feeling of Christian fellowship I have come to have towards many individuals with whom my participation in National Council activities has given me the privilege of associating. And I do want again to bear witness to an abiding faith that the redemption of this world can only and eventually will be accomplished in Christian unity under the leadership of Christ our Lord.

That is why I previously remarked I considered it a pity this Lay Committee activity now seems doomed to dissolution. Such activities require so much painstaking effort to put together, they are so difficult to get into operation, and they are so easily destroyed by lack of compassionate mutual understanding, that it seems almost incredible the participants on either side of a discussion (which after all is only directed to the ascertainment of truth) should contemplate the destruction of the other!

Such a procedure not only does not validate the truth of Christian doctrine before the pagan world, but it does contribute mightily to the perpetuation within the Church of those factional disputes that have marred its history and impeded its progress throughout the ages. And so again I say I feel it is a pity if in this instance again it must be so.

You suggest in your letter to me you would like to confer with me at the earliest opportunity regarding such steps as might be taken to discover where those members of the Lay Committee not already engaged in other activities within the National Council might be willing to serve. Regarding this I fear I can be of very little assistance to you, as it raises questions each lay committee member must settle for himself, and I fancy the reactions will be many and varied.

You have heard my own views so often expressed that I doubt you would want to spare the time to hear them reiterated, but of that you may be your own judge. Our plan to winter in Florida has been modified by the doctor's advice that my wife remain here in Detroit under his supervision until at least early in March, and meanwhile I have nothing in contemplation that will bring me to New York during this period.

However, if by any chance you may be coming this way and might wish to spend some time with me, the hospitality of the Hutchinson home is always open to you, and you would find yourself most welcome!

Sincerely yours,

(sgd.) B. E. HUTCHINSON

cc: The Rt. Rev. Henry K. Sherrill
Dr. Roy G. Ross
Mr. J. Howard Pew

APPENDIX: SECTION 34

**Report of
SPECIAL COMMITTEE ON GENERAL BOARD PROCEDURES
as recommended by
COMMITTEE ON POLICY AND STRATEGY
National Council of the Churches of Christ in the U. S. A.**

I. INFORMATION

This committee was appointed under the following action of the General Committee on Policy and Strategy under date of September 13, 1954:

VOTED to authorize the Chairman to appoint a committee to study the document entitled "Policy and Procedure Recommendations" (as presented by Messrs. Ross and Barnes) and the recommendations adopted at the meeting of this committee on June 10, 1954 (based on the findings of the informal conference of Council and Lay Committee leaders) and to report at an early meeting of this Committee.

The Committee reviewed the documents which had been referred to it, and the problems of procedure which lay back of these documents. Out of this study the committee reached the following conclusions:

- (1) That the General Board could better handle materials coming to it for review and action if it were to establish categories of documents with clear-cut understandings as to the procedures which are proper for each category.
- (2) That it would be advantageous to have codified procedures relating to:
 - (a) Preparation of Dockets
 - (b) Presentation and adoption of Agenda
 - (c) Consideration of questions of propriety of consideration.
 - (d) Suspension of rules
 - (e) Presentation of dissents or protests.
- (3) That questions of propriety of consideration should be confined to consideration of the classification under which documents are brought to the Board.
- (4) That the General By-Laws should be amended to include provisions whereby new Standing Rules may be adopted and whereby established rules may be suspended.

- (5) That the General Committee on Constitution and General By-Laws should be asked to restudy the provisions now contained in the document entitled "Rules and Procedures of the General Board" which was approved by the General Board under date of November 19, 1953, and any new provisions which have since been adopted by the General Board with a view to separating this material into two documents; one to be a "Statement of Standing Rules;" the other to be a "Manual of Operations."

II. RECOMMENDATIONS

In view of these conclusions the following recommendations are proposed:

- A. That the General Constitution and By-Laws Committee be asked to restudy the document entitled "Rules and Procedures of the General Board" which was adopted under date of November 19, 1953, with a view to reclassifying the material into two new documents, one to be known as "Standing Rules of the General Board" and the other to be known as "Manual of Operations of the General Board."
- B. That the General Committee on Constitution and By-Laws be instructed to prepare an amendment to the General By-Laws which will provide for the adoption and suspension of Standing Rules, with the understanding that adoption of Standing Rules will require previous notice and a two-thirds vote of those present and voting; and that suspension of Standing Rules will require a three-fourths vote of those present and voting.
- C. That the following statement of definitions and procedures be approved for inclusion in "*Standing Rules of the General Board*."
 1. The General Board in receiving reports from its committees or its major units shall recognize the following categories of materials and observe the following approved procedures with respect to each category:

a. STUDY DOCUMENT

Definition

A "Study Document" is an objective study and analysis of a contemporary problem which involves ethical, moral or religious principles and on which it is deemed important that the members of the churches be more thoroughly informed as an aid to formulation of Christian opinions and judgments. Such studies, to have maxi-

num value, should clearly set out the various points of view held by competent and sincere Christians. Such studies need not necessarily and at times should not attempt to arrive at a single conclusion.

Procedure

- (1) The major program units (divisions, general departments, joint departments or central departments) are authorized to determine what "Study Documents" shall be prepared and circulated in the name of the unit.
- (2) Advance approval by the General Board of a proposed "Study Document" is not required but may be sought if deemed desirable by the unit concerned. However, the scope and plan for development of such a document shall be reported to the General Program and Field Operations Committee (or such sub-committee thereof as it may empower on its behalf) for an expression of judgment as to whether the proposed document overlaps the field of interest and responsibility of any other unit or units.
- (3) The unit which issues a study document shall include in the introduction to the document the substance of the above definition and this approved procedure. The introduction shall also state that it is not to be assumed that the document represents the point of view of the Council. It shall be accompanied by an analysis of the voting of the issuing unit upon the document, including the number of approvals, disapprovals and abstentions.

b. STATEMENTS FOR CONSIDERATION AND STUDY

Definition

A "Statement for Consideration and Study" is an expression by the General Board of a preliminary judgment on an issue which involves ethical, moral or religious principles, and which is submitted to particular groups or constituents for their consideration and reaction as a means of arriving at a fully matured and formal expression of judgment by the General Board. The content shall make clear at what point or points the issue discussed involves such principles.

(A "Statement for Consideration and Study" is distinguished from a "Study Document" primarily in that —

- (a) Advance approval by the General Board is required.
- (b) An expression of judgment is requested from those to whom it is sent.
- (c) It is ordinarily confined to expressions of opinion and does not include detailed analysis of factual and other pertinent materials.)

Procedure

- (1) A "Statement for Consideration and Study" may be presented to the General Board (a) by a major unit of the Council if it is within the province of that unit's work as defined in its by-laws, or (b) by a committee of the General Board if it is within the field of work for which it was appointed.
- (2) A "Statement for Consideration and Study" may be commended to the churches or to particular groups for study provided that the action indicates the procedure and time schedule under which it proposes to obtain the judgment of the churches or of such groups regarding its content.
- (3) A "Statement for Consideration and Study" may be issued only in the name of the General Board, and it shall be accompanied by an analysis of the voting of the General Board upon it, including the number of approvals, disapprovals and abstentions.

c. PRONOUNCEMENTS

Definition

A "Pronouncement" is an affirmation, formally approved by the General Board, of conviction concerning an issue which involves ethical, moral, or religious principles and on which an official utterance by the Council is deemed expedient.

This is proposed in keeping with the following action of the General Board on September 14, 1954:

"The General Board of the National Council of Churches notes with gratitude and satisfaction the diligent attention which dedicated lay people and clergymen of the divisions, departments and committees of the National Council of Churches have given to moral and spiritual problems in the field of social, political and economic activity. We are fully persuaded and convinced that our God is the God of the Universe, and that all people at all times, and in all circumstances

should abide by His Holy Laws in all aspects of the conduct of their daily lives. There are diverse views regarding the precise application of our Christian principles to particular problems confronting this sinful and distraught world. We believe the National Council of Churches will make its greatest contribution to the bringing of God's Kingdom on earth if in the fellowship of Christ we refrain from sitting in judgment on one another and put our emphasis on the spiritual leadership of the Church to the end that all of us in all walks of life may be guided by a dedicated desire that God's will be done; and on the study and application of Christian moral and spiritual principles found in the Scriptures to the end that we may be helped to apply these principles in our personal and social living.

"The General Board calls to the attention of its constituent Communions and their members that when it approves a pronouncement, it does so on the authority given to it by its constituent Communions according to the Constitution of the National Council of Churches. It is clear, however, that this means on the one hand that the constituent Communions or any of their members have full right and responsibility to protest and to differ when their own convictions, under the authority of the Scriptures illumined by the Holy Spirit, vary from the Council's pronouncement; and on the other hand that the National Council of Churches' pronouncements do have full value as an expression of the current conviction of the National Council of Churches through its General Assembly or General Board, composed of representatives of the constituent churches and as indicated by a majority vote of the representatives of those churches, these representatives exercising their responsible and constitutional discretion under the guidance of the same Holy Spirit."

Procedure

- (1) "Pronouncement" may be presented to the General Board for its consideration and action (a) by a major unit of the Council if it is within the province of that unit's work as defined in its By-Laws or (b) by a committee of the General Board if it is within the field of work for which it was appointed.
- (2) Action on a proposed "Pronouncement" may be

taken at any meeting of the General Board, provided that —

- (a) the text has been presented to the General Board for information at a previous meeting; or
 - (b) the text has been sent to the members of the General Board at least seven days in advance of the meeting at which action is to be taken; or
 - (c) there is unanimous consent by the members of the members of the General Board present on the ground that there is an emergency which requires immediate action; or
 - (d) it has consideration by and a favorable recommendation of the Policy and Strategy Committee prior to or in the course of the meeting of the General Board.
- (3) A “Pronouncement” may be issued only on authorization of the General Board, and it shall be accompanied by an analysis of the voting of the General Board upon it, including the number of approvals, disapprovals, and abstentions.

d. RESOLUTIONS

Definition

A “Resolution” is a statement approved by the General Board for one or more of the following purposes:

- (1) To provide the necessary implementation by the Council itself, or by any of its units, of principles or policies which have been approved by the Council.
- (2) To recommend to the constituent members of the Council actions or procedures to be initiated by them as a means of implementing such principles or policies.
- (3) To authorize actions to be taken by the Council on behalf of its constituent churches in relation to some situation which has arisen which in the judgment of the General Board clearly involves ethical, moral or spiritual principles.
- (4) To apply the substance of pronouncements previously made by the Council to emergency or new situations.

Procedure

- (1) A “Resolution” may be presented to the General

Board (a) by a major unit of the Council, if it is within the province of that unit's work as defined in its By-Laws; (b) by a Committee of the General Board if it is within the field of work for which it was appointed; or (c) by an individual member of the General Board.

- (2) A "Resolution" introduced by an individual may be acted upon at the meeting of the General Board at which it is introduced if there is unanimous consent by the members, *or if it has consideration by the Policy and Strategy Committee prior to or in the course of the General Board Meeting*. If there is not unanimous consent, it shall either (a) be referred to the Policy and Strategy Committee or some other committee of the Council or (b) be placed on the docket of the next meeting (not mutually exclusive).
- (3) A "Resolution" may be issued only in the name of General Board, and it shall be accompanied by an analysis of the voting of the General Board upon it, including the number of approvals, disapprovals, and abstentions.

e. MESSAGES

Definition

- (1) A "Message" is a statement issued in the name of the Council or of one of its units in connection with a stated meeting or a stated observance of the church, which is based upon statements of policy or conviction previously approved by the General Board, and which is issued for the purpose of emphasizing the spiritual significance of the occasion.
- (2) It shall be understood that the above description of "Message" does not preclude the use of this title for pronouncements by the General Assembly.

Procedure

- (1) A "Message" may be issued by the General Board or the highest supervisory body of a Division or a General Department of the Council, provided that it conforms to the above description.
- (2) The body issuing a message shall accompany it with an analysis of the voting upon it of the issuing body, including the number of approvals, disapprovals, and abstentions.

f. REPORT OF STUDY CONFERENCE

Definition

A report formulated by a Study Conference which has been held under an authorization given by the General Board.

Procedure

A Study Conference may issue its own report, in which it formulates and expresses its convictions and conclusions, provided:

- (1) That such report indicates clearly that it is speaking for the study conference only, and not for the Council or a unit of the Council.
 - (2) That in cases where like subject matter has been before the General Board for discussion, the report shall indicate at the proper points what disposition was made of the same subject by the General Assembly or General Board.
 - (3) That the same provisions regarding "Dissent" or "Protest" which are contained in the Standing Rules of the General Board shall be applicable here. If a dissent or protest is sponsored by 25 per cent or more of the persons registered and participating in the Study Conference, it *shall* be included in the Report; if sponsored by a smaller proportion, it *may* be included if the Study Conference so votes. Any dissent or protest included in the Report shall be accompanied by such comments as the officers of the Study Conference choose to make.
- D. That the following additional provisions be approved for inclusion by the Committee on Constitution and By-Laws in the Standing Rules of the General Board.

1. Regarding Preparation of Dockets

- a. That the General Secretary, in accordance with the provisions of Article V, Section 9 of the General By-Laws, shall in consultation with the Associate General Secretary prepare such an agenda for each meeting of the General Board as he believes will best enable the Board to advance the total welfare of the Council, in the light of the situation existing at the time.
- b. That, if for any reason the General Secretary considers it not feasible to docket an item as requested by a unit, this fact be discussed with the executive officer of the

unit and be reported to the President of the Council; that the chairman of a unit, if dissatisfied with the decision of the General Secretary, have right of appeal to the President and to the General Board.

2. Regarding Advance Mailing of Reports to Members of the General Board

The General Secretary shall mail to members of the General Board not less than seven days in advance of any meeting, copies of reports from units of the Council or Committees of the General Board which contain recommendations regarding proposed pronouncements or actions involving the determination of policy, namely reports in categories c, d, e and f.

3. Regarding the Handling of Questions of Propriety of Consideration

a. With respect to materials which are submitted for action by the General Board under categories c, d, e and f which have been circulated in advance of the meeting, any member of the Board has the privilege of raising the question as to whether a particular document is presented to the Board under the right category. Such a question must be raised with the General Secretary in advance of the meeting, and it shall then automatically be referred to the General Committee on Policy and Strategy.

b. The Committee on Policy and Strategy is required, when a question of propriety is referred for study and recommendation, to report back to the General Board at the beginning of the next session, at which time the General Board may revise its agenda.

4. Regarding the Introduction of New Business

Provision shall be made for the introduction of new items of business at the time the docket is adopted. No new business may be introduced at the last session of any meeting of the General Board.

5. Presentation and Adoption of Docket

In presenting a proposed docket for adoption by the General Board, the General Secretary shall bring to the attention of the General Board —

a. Any questions raised by General Board members regarding the propriety of consideration of classifications of reports which were circulated by mail;

- b. Any requests from General Board members for items under the docket item entitled "New Business."

6. Dissents and Protests

Any member of the General Board or any number of members acting in concert may formally register a dissent from or protest against any General Board action or decision, in whole or in part, on grounds of alleged error or irregularity in procedure, propriety, policy or substance. Notice of such dissent or protest must be given during the session in which the action or decision complained of is taken, and shall be recorded in the minutes of the meeting.

In the case of a protest, the reasons on which it is based shall be stated orally when it is made but may be submitted in writing to the recording secretary of the meeting within five days thereafter. Such a written formulation, if suitable in form and language, shall be appended to the minutes of the meeting, with such comments thereon as the chairman of the meeting shall deem necessary or appropriate.

- E. That in view of the above recommendations, the following action of the General Board be rescinded:

- 1. Action of March 20, 1952, reading as follows:

"We are also clear in our own minds that it is highly desirable not only to permit but to facilitate the preparation and circulation throughout the constituency of the Council of objective studies and analyses of contemporary problems which have some ethical or religious bearing and on which it is important for the representatives of the churches to be more thoroughly informed as an aid to the formulation of opinions and judgments. Such studies, to have maximum value, should clearly set out the various points of view held by competent and sincere persons. Such studies need not necessarily attempt to arrive at a single conclusion. In this connection we feel strongly the need to protect the right of responsible groups within the Council to be heard on important, even if controversial, issues, but in such a manner that what they say will not be assumed to represent the point of view of the Council unless the General Board so authorizes."

- F. That in the light of the above recommendations, the General Committee on Policy and Strategy rescind the action which it took under date of June 10, 1954, reading as follows:

"VOTED to adopt the following recommendations for circulation to the officers and executives of major units and com-

mittees of the Council for comment, looking forward to a consideration of other comments at a meeting of this committee to be called before the meeting of the General Board to be held September 14-15, 1954:

- "1) That a procedure should be established whereby in case any member of the General Board raises question as to the propriety of Council consideration of a given statement, then that question be referred to the Policy and Strategy Committee for recommendation either at the same or at the next meeting of the General Board as to the propriety of such consideration by the General Board.

"That the Policy and Strategy Committee be instructed, after consultation with the representatives of the unit or committee bringing the report and any person raising question, to bring a report to the General Board regarding pros and cons of the issue of propriety and its recommendation thereon.

"That when the Committee on Policy and Strategy reports, a vote of the General Board then be taken on the propriety of consideration of the issue under question with a two-thirds affirmative vote being required for such consideration.

"That if the report is then considered by the General Board the content be subject to the usual majority judgment.

"That the Committee of Reference be abolished and that it be recommended to the Committee on Policy and Strategy that it appoint a standing sub-committee of six persons, three lay and three clerical, to act in this field and also to carry the present functions of the Committee of Reference and to assist the Committee on Policy and Strategy in formulating its recommendations to the General Board.

- "2) That inasmuch as the work of the National Council includes varieties of essential constructive services concerning which we can assume almost unanimous agreement and inasmuch as it is desirable that the dockets of the meetings of the General Board should fairly reflect the extent and variety of such services, as well as current issues on which it is deemed important to take action, it be suggested to the General Board that it encourage the divisions to bring to the General Board, statements of convictions and plans, for public release, regarding these con-

cerns which have resulted in far-reaching programs of action and service and which need the reinforcement of General Board action."

- G. That the General Committee on Policy and Strategy record in its minutes its understanding that the above recommendations to the General Board constitute its final actions with respect to the document entitled "Policy and Procedure Recommendations" which has been brought by the general administrative officers and the report from the informal conference of Council and Lay Committee Leaders held on May 6, 1954.

* * * *

APPENDIX: SECTION 35

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

General Department of United Church Men

April 1, 1955

Mr. J. Howard Pew
1608 Walnut Street
Philadelphia 3, Pennsylvania

Dear Mr. Pew:

At the sessions of our Department last week and in Chicago, our Administrative Committee gave thoughtful consideration to the suggestion that has been made that the National Lay Committee become in its entirety a standing committee of the General Department of United Church Men. We were very happy that Mr. Jasper Crane and Dr. Victor Tulane were able to meet with the committee as it discussed this question. Their thoughts on the matter were very much appreciated and were incorporated in the recommendations made. Dr. Ross and Dr. Barnes also were present.

Enclosed is a copy of the Administrative Committee's recommendations, which were then approved by our Executive Committee. Copy is also being sent to Mrs. Hunter.

We were very pleased that this action was taken, so that the Lay Committee might continue to serve as a vital force in the cooperative work of the churches of Christ.

It is our earnest hope that this invitation to the Lay Committee will be received favorably by the members of the Committee, and that we may look forward to effective cooperation between the Committee and our Board of Managers.

Cordially yours,

UNITED CHURCH MEN
(sgd.) Ed Parsons
Edwin W. Parsons
General Director

EWP:jg

Enclosure: (Mr. Parson's letter of April 28, 1955)

It was voted by the Executive Committee of the General Department of United Church Men at its annual meeting in Chicago, March 25-27, 1955:

1. That the officers and the Administrative Committee be authorized to activate the National Laymen's Committee as authorized in our bylaws.
2. That the Executive Committee recommend to the Board of Managers that the name of this committee be changed in the bylaws to read "Committee for Special Services."
3. That the functions of the committee shall be:
 - a. to support and implement the program of the General Department of United Church Men, including the furtherance of recruitment of laymen for work in the National Council of Churches, and the furtherance of the cause of evangelism, Bible reading, Christian education, and Christian ministry to the armed forces, as well as such other emphases or projects as may be approved or requested by the Board of Managers.
 - b. to promote cooperation with the General Department of United Church Women.
4. That the Executive Committee expresses the hope that the Committee for Special Services will hold an annual conference for inspiration, fellowship and the review of reports of the activities of its members and committees in the General Department.
5. That the Executive Committee request the Committee for Special Services to assist in promoting support of the National Convention of Christian Men to be held in Cincinnati, September 14-16, 1956.
6. That the Chairman of the Department be authorized to appoint a committee to carry on consultation with the General Department of United Church Women in respect to the suggestion made in item three.

* * * *

APPENDIX: SECTION 36

April 5, 1955

Mr. Edwin W. Parsons,
General Director
General Department of United Church Men,
National Council of the Churches
of Christ in the U. S. A.,
257 Fourth Avenue
New York 10, N. Y.

Dear Mr. Parsons:

This is to acknowledge your very good letter of April 1st enclosing the invitation to reactivate the National Lay Committee by incorporating it in the General Department of United Church Men.

I am sure that I speak for the Committee when I express to you a very real appreciation for the painstaking consideration which you have taken in the preparation of this invitation. It is impossible for me to predict what action the Lay Committee will take in response to your invitation; but you may be sure that it will be given the most careful consideration.

Sincerely yours,

(sgd.) J. HOWARD PEW
Chairman,
National Lay Committee

APPENDIX: SECTION 37

J. HOWARD PEW
1608 Walnut Street
Philadelphia 3

June 21, 1955

Mr. Edwin W. Parsons, General Director
United Church Men
National Council of the Churches
of Christ in the U. S. A.
General Dept. of the United Church Men
257 Fourth Avenue
New York 10, New York

Dear Mr. Parsons:

Upon further consideration of your letter of April 1st, together with your letter of April 28th, and after consultation with all available members of the Executive Committee of the National Lay Committee, it is not feasible to accept the invitation of the Board of Managers of the General Department of United Church Men. The conditions involved in becoming the Committee for Special Services would fail to respond to the position of the National Lay Committee as determined in the meeting of its Executive Committee held on October 19, 1954, which was conveyed to the President and other leaders of the National Council of Churches at the conference in New York October 29, 1954. This incompatibility with the stated objectives of the National Lay Committee makes it inadvisable to proceed further with this matter. Under these circumstances the National Lay Committee expires on June 30, 1955, as determined by the General Board of the National Council of Churches.

Please accept continued assurances for the success of your work and its increasing dedication to winning souls to Christ,

Faithfully,

(sgd.) J. HOWARD PEW

JHP:AH

APPENDIX: SECTION 38

June 27, 1955

Mr. J. Howard Pew
1608 Walnut Street
Philadelphia 3, Pennsylvania

Dear Mr. Pew:

Thanks very much for your letter of June 21 relative to the proposal made by the Executive Committee of United Church Men to the National Lay Committee through you, its Chairman.

I believe I am speaking for the members of the Department when I say we are indeed sorry to hear of the decision at which you have arrived after consultation with members of your Executive Committee. We realize, however, that it has not been arrived at without much prayer and thought on your part.

We are concerned about the impact and witness United Church Men can bring in the name of Christ and co-operative Christianity, and we realize we need the united strength and influence of Christian men of business and the professions today more than ever before.

Great principles are at stake, principles deeply rooted in our historic faith and essential to the continued growth and richness of American life. The responsibility for preserving and strengthening these principles rests with the laymen of the churches.

Even in the absence of group affiliation, we hope and pray that we shall have increasingly the prayers and support of many of the members of the Committee. We shall certainly seek to merit them.

Many of us realize the deep debt of gratitude we owe to you personally for the services you have rendered as Chairman under very exacting circumstances, and we want to express that now. We of the Department of United Church Men also appreciate greatly your generous support of our work, and earnestly hope that it will continue.

May God richly bless you in the days ahead.

Cordially yours,

UNITED CHURCH MEN

(sgd.) Ed Parsons

APPENDIX: SECTION 39

**THE NATIONAL LAY COMMITTEE'S MEMBERSHIP INCLUDED,
AT ONE TIME OR ANOTHER, A TOTAL OF 219 DISTINGUISHED
LAYMEN AND LAYWOMEN, ALL OF WHOM HAD BEEN APPROVED
FOR MEMBERSHIP BY THEIR RESPECTIVE DENOMINATIONS**

- DR. BARCLAY ACHESON, Presbyterian Church in the U.S.A.
Director, International Editions
Reader's Digest
Pleasantville, New York
- DR. SADIE T. M. ALEXANDER, African Methodist Episcopal Church
Attorney-at-Law
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Appendix, Section 39 (Continued)

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- JUDGE EVANGELINE STARR, Congregational Christian Churches
Justice Court for Seattle
321 County City Building
Seattle, Washington
- HON. HAROLD E. STASSEN, American Baptist Convention
Presidential Aide, The White House
Washington, D. C.
- MRS. NANCY STAUB, American Baptist Convention
Assistant Vice President
The Morristown Trust Company
Morristown, New Jersey
- DR. GEORGE S. STEVENSON, Congregational Christian Churches
Medical Director, National Association for Mental Health
1790 Broadway
New York 19, New York
- BARBARA B. STIMSON, M.D., Reformed Church in America
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- MISS EDNA STOLT, Presbyterian Church in the U. S. A.
Superintendent of Public Education, State of Wyoming
Cheyenne, Wyoming
- MRS. WALLACE N. STREETER, The Methodist Church
Conference Vice President, The Women's Society of Christian
Service of The Methodist Church, Baltimore Conference
516 Van Buren Street, N.W.
Washington 12, D. C.
- MR. JAMES A. SUFFRIDGE, The Methodist Church
President, Retail Clerks International Association, A. F. L.
Connecticut Avenue and DeSales Street
Washington 6, D. C.
- MISS ELSIE IRWIN SWEENEY, Disciples of Christ
Director, Union Starch and Refining Company
Director, The Christian Foundation
525 Lafayette Avenue
Columbus, Indiana
- MR. CHARLES P. TAFT, Protestant Episcopal Church
Attorney-at-Law
First National Bank Building
Cincinnati 2, Ohio

Appendix, Section 39 (Continued)

- MR. RUSH TAGGART, Presbyterian Church in the U. S. A.
Attorney-at-Law
61 Broadway
New York 6, New York
- MISS VIRGINIA TANNER, Southern Baptist Convention
Editor, B and O Railroad Magazine
B and O Building
Baltimore, Maryland
- MR. H. THEO. TATUM, Protestant Episcopal Church
Principal, Roosevelt School
25th Avenue and Harrison Street
Gary, Indiana
- MISS RUTH TAYLOR (Mrs. Kent Hunter), Protestant Episcopal Church
Vice President, International Labor Press
1026 - 16th Street, N.W.
Washington, D. C.
- DR. CHARLES H. THOMPSON, National Baptist Convention, U. S. A., Inc.
Dean, The Graduate School
Howard University
Washington 1, D. C.
- MRS. RUTH S. TIMMONS, The Methodist Church
(Mrs. Doyal E. Timmons)
Wedgeworth Produce, Inc.
Belle Glade, Florida
- JUDGE B. FAIN TUCKER, Protestant Episcopal Church
Circuit Court of Cook County
Chicago, Illinois
- DR. VICTOR J. TULANE, African Methodist Episcopal Zion Church
Associate Professor of Chemistry, Howard University
Washington 1, D. C.
- MRS. ROBERT L. VANN, Protestant Episcopal Church
President and Treasurer, The Pittsburgh Courier
2628 Centre Avenue
Pittsburgh 19, Pennsylvania
- MISS LAURA M. VOSSLER, Reformed Church in America
Director, Volunteer Department, The Presbyterian Hospital
622 W. 168th Street
New York 32, New York
- MR. PAUL M. WACK, Evangelical and Reformed Church
President, Churchmen's Brotherhood of the Evangelical and
Reformed Church
33 West Lincoln Avenue
Hatfield, Pennsylvania
- MRS. SAMUEL J. WALKER, Religious Society of Friends —
Five Years Meeting
Former President, United Society of Friends Women
10304 East Kimbark Avenue
Whittier, California

Appendix, Section 39 (Continued)

- DR. H. TORREY WALKER, United Lutheran Church in America
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1228 Spruce Street
Philadelphia 7, Pennsylvania
- MRS. MILDRED WARNER, Presbyterian Church in the United States
President, Gulf States Paper Corporation
First National Bank Building
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- MRS. THEODORE O. WEDEL, Protestant Episcopal Church
President, General Department of United Church Women
3508 Woodley Road
Washington 16, D. C.
- MRS. ROSA PAGE WELCH, Disciples of Christ
Concert Artist
3402½ Giles Avenue
Chicago 16, Illinois
- MISS AMY OGDEN WELCHER, Congregational Christian Churches
First President, United Council of Church Women
135 Oxford Street
Hartford 5, Connecticut
- MRS. NINA T. WENSLEY, Presbyterian Church in the U. S. A.
National Board, Y.W.C.A. Hospitality House Committee
1550 Grove Street
Clearwater, Florida
- DR. GOODRICH C. WHITE, The Methodist Church
President, Emory University
Emory University, Georgia
- MR. R. J. WIG, Presbyterian Church in the U. S. A.
Retired Engineer
905 Avondale Road
San Marino, California
- DR. JOHN FINLEY WILLIAMSON, Presbyterian Church in the U. S. A.
President, Westminster Choir College
Princeton, New Jersey
- MR. CHARLES E. WILSON, American Baptist Convention
Former President, General Electric Company
570 Lexington Avenue
New York, New York
- MR. DONALD R. WILSON, American Baptist Convention
Attorney-at-Law
Union Bank Building
Clarksburg, West Virginia
- DR. ROBERT E. WILSON, Presbyterian Church in the U. S. A.
Chairman of the Board, Standard Oil Company (Indiana)
910 South Michigan Avenue
Chicago 80, Illinois
- MR. BENJAMIN WOLFE, The Methodist Church
President, Harrisburg Dairies
Bellevue Park
Harrisburg, Pennsylvania

Appendix, Section 39 (Continued)

- MR. J. B. WOODARD, JR., Presbyterian Church in The United States
President, Newport News Shipbuilding & Dry Dock Company
Newport News, Virginia
- RAY T. WOOLSEY, M.D., Presbyterian Church in the U. S. A.
Director, St. Mark's Hospital
710 Boston Building
Salt Lake City, Utah
- REV. MRS. JAMES D. WYKER, Disciples of Christ
Former President, General Department of United Church Women
"Green Valley," Route 2
Mt. Vernon, Ohio
- MR. HOWARD I. YOUNG, Presbyterian Church in the U. S. A.
President, American Zinc, Lead & Smelting Company
1600 Paul Brown Building
St. Louis 1, Missouri

APPENDIX: SECTION 40

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

NUMBER OF REPRESENTATIVES FROM MEMBER COMMUNIONS ON THE GENERAL ASSEMBLY AND GENERAL BOARD BIENNIUM 1955-56

(term beginning at the 1954 General Assembly)

<i>Communion</i>	¹ <i>Communicant Membership</i>	<i>General Assembly Membership</i>	<i>General Board Membership (Full Votes)</i>
African Methodist Episcopal Church	1,166,301	23	3
African Methodist Episcopal Zion Church	760,158	17	2
American Baptist Convention	1,557,816	28	4
American Evangelical Lutheran Church	21,106	7	1
Augustana Evangelical Lutheran Church	493,085	13	2
Church of the Brethren	190,263	9	1
Colored Methodist Episcopal Church	392,167	12	2
Congregational Christian Churches	1,283,754	24	3
Disciples of Christ, International Convention	1,847,954	31	4
Evangelical and Reformed Church	761,335	17	2
The Evangelical United Brethren Church	727,549	16	2
Evangelical Unity of the Czech-Moravian Brethren in North America	5,143	7	1
The Five Years Meetings of Friends	69,419	8	1
Greek Orthodox Church in America (Greek Archdiocese of North and South America)	1,000,000	20	3
The Methodist Church	9,151,524	129	18
The Moravian Church (<i>Unitas Fratrum</i>)	51,276	7	1
National Baptist Convention of America	2,606,510	41	6
National Baptist Convention, U.S.A., Inc.	4,526,847	67	10
Presbyterian Church in the United States	756,866	17	2
The Presbyterian Church in the United States of America	2,492,504	39	6
The Protestant Episcopal Church	1,777,631	30	4
Reformed Church in America	197,616	9	1
Religious Society of Friends of Philadelphia and Vicinity	6,114	7	1
Romanian Orthodox Episcopate of America	50,000	7	1
The Russian Orthodox Greek Catholic Church of North America	750,000	16	2
Seventh Day Baptist General Conference	6,257	7	1
Syrian Antiochian Orthodox Church	100,000	8	1
Ukrainian Orthodox Church of America	40,250	7	1
The United Lutheran Church in America	1,482,180	27	4
United Presbyterian Church of North America	228,718	9	1

¹According to the *Yearbook of American Churches for 1955* or later information received from each communion.

HIGHLIGHTS IN THE NATIONAL LAY COMMITTEE'S HISTORY

	<i>Page</i>
July 28, 1950 — Mr. J. Howard Pew accepts the Planning Committee's invitation to become chairman of the proposed National Lay Committee, standing Committee of the General Board of the National Council of the Churches of Christ in the United States of America	7
November 27, 1950 — The National Lay Committee is organized in Cleveland, prior to the National Council's Constituting Convention	9-10
December 2, 1950 — The new Council's General Board appoints a committee to study the status of the newly constituted National Lay Committee	11
March 28, 1951 — The General Board authorizes two lay committees, the National Laymen's Committee and the National Laywomen's Committee	11
June 26, 1951 — The National Laymen's Committee meets in Philadelphia	13
September 18, 1951 — The National Laywomen's Committee meets in New York	16
April 5-6, 1952 — The National Lay Committee's (men and women) yearly meeting takes place in Princeton, N. J.	24
December 9-12, 1952 — The General Assembly of the National Council of the Churches of Christ in the USA reunites the two lay committees, but sets the termination date for the National Lay Committee, June 30, 1954	25
April 10-12, 1953 — The National Lay Committee's yearly meeting takes place at Hershey, Pa.	30
March 17, 1954 — The General Board votes to extend the life of the National Lay Committee to June 30, 1955	38
May 7, 8 and 9, 1954 — The National Lay Committee's yearly meeting takes place at Philadelphia	44

	<i>Page</i>
November 26-December 3, 1954 — The General Assembly of the National Council confirms the termination date of the National Lay Committee, June 30, 1955	57-58
March 25-28, 1955 — The Council's General Department of United Church Men votes an invitation to the National Lay Committee to become its Committee on Special Services	60
June 21, 1955 — The National Lay Committee's Chairman declines the United Church Men's invitation at the request of his executive committee	61
June 30, 1955 — The National Lay Committee is dissolved by action of the Council's General Board ...	62

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